SURAT AT-TAWBA

TAFSIR

Ibn Juzayy, Jalalayn, As-Sawi, Ibn Kathir, As-Suyuti

Tafsir of Surat at-Tawba:

Repentance

All Praise is due to Allah, the Lord of the Worlds, the [One Who] Sustains the Heavens and Earths, Director of all that is created, who sent the Messengers (may the peace and blessings of Allah be upon all of them) to rational beings, to guide them and explain the religious laws to them with clear proofs and undeniable arguments. I praise Him for all of His bounties. I ask Him to increase His Grace and Generosity. I bear witness that there is none worthy of worship except Allah alone, who has no partner, the One, Who Subdues, the Generous, the Forgiving. I bear witness that our leader Muhammad is His servant and Messenger, His beloved and dear one, the best of all creation. He was honoured with the Glorious Qur'an that has been an enduring miracle throughout the years. He was also sent with his guiding Sunnah that shows the way for those who seek guidance. Our leader Muhammad has been particularised with the characteristic of eloquent and pithy speech, and simplicity and ease in the religion. May the peace and blessings of Allah be upon him, the other Prophets and Messengers, all of their families and the rest of the righteous.

Surat at-Tawba: Repentance

Tafsir

A Madinan sura except for the last two ayats which are Makkan. It has 129 ayats and was revealed after Surat al-Ma'ida.

In the tafsir, or Qur'anic commentary below, the various tafsirs are coloured coded as follows:

Ibn Juzayy: *at-Tashil fi 'ulum al-Qur'an*

Jalalayn: *Tafsir al-Jalalayn*

As-Sawi: *Hashiya* (gloss) on the *Jalalayn*

Ibn Kathir: *Mukhtasar Tafsir Ibn Kathir*

As-Suyuti: *al-Iklil fi Istinabat at-Tanzil*

Ibn Juzayy:

It is called *Surat at-Tawba* and is also called *al-Fâdiha* (the Disgracer) because it disclosed the secrets of the hypocrites. Written copies of the Qur'an and reciters omit the *basmala* at the beginning of this *sura*, but there is disagreement about the reason for that. 'Uthman ibn 'Affan said that its meanings are similar to those of *Surat al-Anfal* and they were called "the two consorts" in the time of the Messenger of Allah. That is why they are put together and included in the "Seven Long Ones". The Companions disagreed about whether they consisted of two *suras* or one *sura*. That is why the *basmala* between them is omitted. 'Ali ibn Abi Talib said that the *basmala* conveys security while this *sura* was sent down with the sword. That is why it does not begin with security.

Jalalayn:

The *basmala* is not written at the beginning because the Prophet, may Allah bless him and grant him peace, commanded that according to the *hadith* related by al-Hakim. Its gist of that is that the *basmala* is security, and it was sent down when security was removed by the sword. Hudhayfa reports that they

called it the *Sura* of Repentance, while it is, in fact, the *Sura* of Punishment. Al-Bukhari relates of al-Bara' that it was the last *sura* to be sent down.

[As-Sawi: says that this means it was one of the last. This *sura* was sent down as a whole. The Messenger of Allah, may Allah bless him and grant him peace, said, "The Qur'an was sent down *ayat* by *ayat* except for *Surat Bara'a* (this *sura*) and the *sura 'Say: He is Allah, One'* (112). They were sent down accompanied by seventy thousand angels."

1 An announcement to those mushrikun

you have a general treaty with

that Allah and His Messenger are free of them:

Ibn Juzayy:

(An annoucement that Allah and His Messenger are free) This announcement (*bara'a*) means being free of the idolaters.

(to those mushrikun you have a general treaty with) "Treaty" is ascribed to the Muslims when He says, "you have a treaty" because what the Prophet did is binding on the Muslims, and so it is as if they were the ones who actually made the treaty with the idolaters. The Prophet, may Allah bless him and grant him peace, made treaties with the idolaters which lasted for specific lengths of time. Some of them fulfilled the treaty, so Allah commanded that their treaty be completed to its full term. Some of them broke it or came close to breaking it, and so He appointed for them a term of four months. After that they would have no treaty.

Jalalayn:

A general treaty, or less than four months, or more than it. The abrogation of the treaty is according to what is mentioned in the following verse.

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as-Suyuti:

Part of the legal judgement in this is that it is not permitted to break a treaty unless the other party overtly breaks it first. If they aid and abet any of the enemy against us, that means that they have broken the treaty.

2 'You may travel about in the land for four months

and know that you cannot thwart Allah

and that Allah will humiliate the kafirun.'

Ibn Juzayy:

(Travel about in the land) i.e. travel in security for four months which is the term which He appoints for them here. There is disagreement about when this period was. It is said that it covered Shawwal, Dhu'l-Qa'da, Dhu'l-Hijja and al-Muharram because the *sura* was sent down at that time. That was in 9 AH. It is said that it is from the*'Id al-Adha* to the end of the first ten days of Rabi' al-Awwal because they learned of it at that time. That was when the Messenger of Allah sent Abu Bakr as-Siddiq to perform *hajj* with the people that year and he sent 'Ali ibn Abi Talib after him who recited this *sura* to the people on the Day of 'Arafa or the Day of Sacrifice.

(you cannot thwart Allah) i.e. you cannot escape Him.

Jalalayn:

O idolaters, travel in security in the land (for four months) the first of which is Shawwal by evidence which will come. After this period, you will enjoy no security. Know that you cannot evade His punishment, so do not be deluded by a sense of security. *"Allah will humiliate the rejectors"* since He will abase them in this world by their being killed, and in the Next World by being punished in the Fire.

3 A proclamation from Allah and His Messenger to mankind

on the day of the greater pilgrimage:

'Allah is free of the mushrikun,

as is His Messenger.

If you make tawba,

it will be better for you.

But if you turn your backs,

know that you cannot thwart Allah.'

Give the kuffar the news of a painful punishment –

Ibn Juzayy:

(A proclaimation) i.e. announcement that Allah and His Messenger are free of the idolaters. (*to mankind*) The security is made particular to those idolaters who had a treaty, but the announcement of the security is made in general to all people: those with a treaty and those without one, idolaters and others.

(the greater pilgrimage) The Day of 'Arafa or the Day of Sacrifice. It is said that it is all the days of the

festival which is designated by 'day' as you say, 'The Day of Siffin' and 'the Day of the Camel,' even though those events lasted for several days.

(Allah is free of the mushrikun) Implied is: "a proclamation that Allah is free..." The *ba'* is elided from *anna* [i.e. instead of *bi-anna*]. It is also read *anna* because a proclamation entails speech. *(and His Messenger*) It is nominative [in Warsh] by being joined to the pronoun in *bari'* (free), [or it is joined to the place of the noun of in, or it is by the *ibtada'* whose *khabar* is elided]. It is also read in the accusative if it is joined to the noun of *in*. If it is genitive, then it is not permitted that it be joined to "the mushrikun" because that would give a false meaning. It is permitted when used for proximity or by the oath. In spite of that, it is unlikely and its reading is rare.

(If you make *tawba*) i.e. repent after disbelief.

Jalalayn:

(A proclamation) Informing.

[As-Sawi says this is joined to "An announcement". Allah is free of the idolaters and their treaties, and His Messenger is also free of them. It is a verbal announcement, not a pronouncement of the Shari'a which is more particular.]

(the greater pilgrimage) The Day of Sacrifice.

[As-Sawi says that it is called the Day of the Greater Pilgrimage because of the majority of the actions of the *hajj* take place on it, like *tawaf*, stoning, sacrifice and shaving. The Greater Pilgrimage is distinct from the Lesser Pilgrimage, which is the *'umra*, since it has less actions than the Greater Pilgrimage.]

(Allah is free of the mushrikun) Anna = bi-anna. He is free of their treaties. *(and His Messenger)* He is also free. The Prophet sent 'Ali in 9 AH and he made this proclamation on the Day of the 'Id of Sacrifice and said that after that year no idolater could make *hajj* nor do *tawaf* naked. Al-Bukhari related that.

[As-Sawi: This refers to the Treaty of al-Hudaybiyya which stipulated that there would be no war for twenty years. The Banu Bakr formed an alliance with Quraysh and the Khuza'a with the Prophet. Banu Bakr then attacked Khuza'a and Quraysh helped them with weapons, thus breaking the treaty. 'Amr b. 'Allam al-Khuza'i went and informed the Prophet what had happened. The Prophet said, "You will not be helped if I do not help you," and made preparations and went to Makka and conquered it in 8 AH. In 9 AH, the Prophet wanted to make *hajj* and he was told that the idolaters were there doing *tawaf* of the House naked. He said, "I do not want to go on *hajj* until that no longer takes place. So he sent Abu Bakr that year as amir over the *hajj* to carry out the *hajj* for the people. Then he, may Allah bless him and grant him peace, sent ÔAli to recite these verses on the Day of Sacrifice and to say that after that year, no idolater could make *hajj* nor do *tawaf* of the House naked.]

(If you make tawba) repent from disbelief. *(If you turn your backs)* on belief

(Give news) inform *(the kuffar of a painful punishment)* The painful punishment will be killing and capture in this world and the Fire in the Next World.

4 except those among the mushrikun

you have treaties with,

who have not then broken their treaties with you in any way,

nor granted assistance to anyone against you.

Honour their treaties until their time runs out.

Allah loves those who have taqwa.

Ibn Juzayy:

(except those you have treaties with) meaning those who have not broken their treaty.

[As-Sawi notes that the exception is made to the absolute statment in the first *ayat*. This is the Banu Damra who still had nine months of their treaty remaining.]

Jalalayn:

(who have not broken their treaties with you in any way) not broken any of the conditions of the treaty *(nor granted assistance to anyone)* of the unbelievers. *(Honour their treaties until their time runs out)* until the end of the treaty. *(Allah loves those who have taqwa)* who fear Allah and fulfil their treaties.

5 Then, when the sacred months are over,

kill the mushrikun wherever you find them,

and seize them and besiege them

and lie in wait for them on every road.

If they make tawba and establish salat and pay zakat,

let them go on their way.

Allah is Ever-Forgiving, Most Merciful.

Ibn Juzayy:

(Then when the sacred months are over) i.e. the four months designated for them. Those who say that they are Shawwal, DhuÕl-QaÔda, DhuÕl-Hijja and al-Muharram, says that they are the well-known Sacred Months - with the addition of Shawwal and omission of Rajab. They are called "sacred" because the majority dominates in an Arabic phrase. Those who say that they last until Rab'Ô ath-Thani calls them sacred because of their inviolability and because fighting in them was forbidden.

(kill the mushrikun wherever you find them) Abrogating every peace treaty in the QurÕan. It is said that it abrogates, "by setting them free or ransom." (47:4) It is also said that it is abrogated by it and so setting them free and ransom are permitted. *(seize them)* means to capture, and the one taken is the captive.

(If they make tawba) after disbelief. Then He connects belief to the prayer and *zakat*. That is is an indication that one should fight anyone who abandons the prayer and *zakat* as Abu Bakr as-Siddiq did. The *ayat* encompassed the meaning of the ProphetÕs words,"I am commanded to fight people until they say, 'There is no god but Allah' and establish the prayer and pay the *zakat*." *(let them go on their way)* granting them security.

Jalalayn:

(when the sacred months are over) have gone and the term is complete. *(kill the idolaters wherever you find them)* In sacred or profane land. (and besiege them) in fortresses and forts until they are forced out, being killed or becoming Muslim.

[Ibn Kathir states that is not enough to merely find them, but they must be besieged in their strongholds and fortresses. You must wait for them on their pathways and roads so that what was previously ample becomes constricted for them and you force them to either be killed or become Muslim.]

(lie in wait for them on every road)

[As-Sawi: So that they do not disperse in the land.]

(if they make tawba and ... pay the zakat)

{Ibn Kathir notes that Abu Bakr as-Siddiq relied on this noble *ayat* when he fought those who refused to pay the *zakat* since the prohibition against fighting them was based on entering into Islam and carrying out its obligations.]

(let them go on their way) do not attack them.

[As-Sawi: Do not attack their persons or property and do not take *jizya, 'ushr* or anything else from them.]

(Allah is Ever-Forgiving, Most Merciful) to the one who turns in repentance.

as-Suyuti

This is an *Ayat* of the Sword which abrogates pardon, truce and overlooking. *(seize them*) is used as evidence for the permission to take captives. *(and besiege them)* is permission for besieging and raiding and attacking by night. Ibn Abi Hatim reported that Abu 'Imran al-Jawfi said that *ribat* in the way of Allah is found in the words, *"lie in wait for them on every road."* (if they make *tawba* and establish the prayer and pay the *zakat*, let them go on their way) Repentance from *shirk* is not enough to let them go their way until they establish the prayer and pay the *zakat*. Ash-Shafi'i took this as a proof for killing anyone who abandons the prayer and fighting anyone who refuses to pay *zakat*. Some use it as a proof that they are *kafirun*.

6 If any of the mushrikun ask you for protection,
give them protection
until they have heard the words of Allah.
Then convey them to a place where they are safe.
That is because they are a people who do not know.

Ibn Juzayy:

(If any of the mushrikun asks you for protection, give them protection) That comes from *juwâr*, i.e. they ask for security, so grant them security so that they can hear the Qur'an to see whether they will become Muslim or not. *(then convey them to a place where they are safe)* If they do not become Muslim, return him to his place. This is a firm judgement in the view of some people while other people say that it is abrogated by fighting.

Jalalayn:

(asks you for protection) for you to grant them security from being killed. *(until they have heard the words of Allah)* meaning the Qur'an.

[As-Sawi: i.e. treat him with care and inform him about *deen* and the good qualities which it contains.]

(then convey him to a place where he is safe) i.e. the land of his people if he does not believe, so that he might reflect on the matter.

[As-Sawi: If he wants to leave without becoming Muslim, then convey him to his people so that he can reflect on the matter. After that it is then permitted for you to fight them in order to establish the proof against them.]

(that) meaning protection. *(they are a people who do not know)* the *deen* of Allah and so they must listen to the Qur'an in order to learn.

[As-Sawi says that they do not know the reward which they will have if they believe and the retribution if they do not believe.]

as-Suyuti:

This *ayat* contains the obligation of granting protection to an idolater when he asks for it in order to listen to the Qur'an and talk to the people of Islam so that doubt will be removed from him. If he does not become Muslim, then he must be conveyed to a place where he is safe. It is not obligatory to grant protection for any other reason. The *ayat* contains the obligation of calling people to Islam before fighting them.

7 How could any of the mushrikun possibly have a treaty

with Allah and with His Messenger,

except for those you made a treaty with at the Masjid al-Haram?

As long as they are straight with you, be straight with them.

Allah loves those who have taqwa.

Ibn Juzayy:

(How could the mushrikun possibly have a treaty) A question whose purpose is to express aversion and unlikelihood. *(except for those you made a treaty with at the Masjid al-Haram)* It is said that Quraysh is meant. It is said that it is the tribes of Banu Bakr.

Jalalayn:

(How could the mushrikun possibly have a treaty) when they reject Allah and His Messenger and are treacherous?

[As-Sawi says that this indicates amazement which conveys denial. They reject them and so will betray them. It is intensified by the fact that, in fact, they had indeed broken the treaty.]

(except for those you made a treaty with at the Masjid al-Haram) Referring to the Treaty of Hudaybiyya. They are the Quraysh who were exempted before. *(As long as they are straight with you, be straight with them)* i.e. as long as they carry out the treaty and do not break it, you should fulfill it. The *ma* is conditional and not adverbial. *(Allah loves those who have taqwa)* The Prophet was straight in his treaty with them until they broke it by helping the Banu Bakr against Khuza'a.

8 How indeed! For if they get the upper hand over you,

they will respect neither kinship nor treaty.

They please you with their mouths

but their hearts belie their words.

Most of them are deviators.

Ibn Juzayy:

(how?) To stress and reinforce the first "how" in the previous *ayat*. The verb after it is elided since it is known. It implies: How can they have a treaty? *(they will not respect)* i.e. will not pay any attention to (kinship or treaty) *Il* means kinship, although it is also said to mean alliance. *Dhimma* means treaty.

(Most of them are deviators) Excluding the one who has faith.

Jalalayn:

(if they get the upper hand over you) meaning if they defeat you. *(they will not respect either kinship or treaty)* Rather they will harm you as much as they can. *(They please you with their mouths)* with their fine words. *(belie)* refuse to fulfill it. *(Most of them are deviators)* breaking the treaty.

9 They have sold Allah's Signs for a paltry price,

and they have barred access to His Way.

What they have done is truly evil.

Jalalayn:

***(they have sold Allah's Signs)* The Qur'an *(for a paltry price)* i.e. they have ceased to follow His Signs because of their appetites and desires.**

[As-Sawi: Exchanging the signs of Allah for ephemeral goods and transient appetites.]

(they have barred access to His way) His *deen*.

[As-Sawi: They have prevented people from following Islam and belief.

(What they have done is truly evil) by their misguidance and belief and misguiding others.]

10 They respect neither kinship nor treaty

where a mumin is concerned.

They are the people who overstep the limits.

11 But if they make tawba and establish salat and pay zakat,

they are your brothers in the deen.

We make the Signs clear for people who have knowledge.

Jalalayn:

(for a people who have knowledge) who reflect.

[As-Sawi: i.e. those who are admonished and then believe. Knowledge is explained as reflection because what is meant is to obtain knowledge with obedience to Allah, and not just knowledge itself.]

12 If they break their oaths after making their treaty

and defame your deen,

then fight the leaders of kufr –

their oaths mean nothing –

so that hopefully they will stop.

Ibn Juzayy:

(the leaders of kufr) i.e. the leaders of its people. It is said that they were Abu Jahl, Umayya ibn Khalaf, 'Utba ibn Rabi'a, Abu Sufyan ibn Harb and Suhayl ibn 'Amr. At-Tabari related that, but that is weak because most of those men had already died before this *sura* was revealed. The best view is that it is general.

(their oaths mean nothing) i.e. do not fulfill the oaths they make. It is also recited with a *kasra* on the *hamza*, i.e. *iman* (no belief). *(Perhaps they will stop)* [i.e. disbelief].

Jalalayn:

(break their oaths) meaning their treaties *(defame your deen)* criticise it.. *(their oaths*) treaties. *(Hopefully they will stop)* from rejection.

[As-Sawi said that the root of *nakatha* (break) is to undo something. It is used metaphorically for a breach of promise. It is to turn from a thing that is desired to something else. The meaning is that they

will display the evil which is inside themselves.]

as-Suyuti:

(If they break their oaths...) This *ayat* is used as a proof by those who say that if a *dhimmi* attacks Islam or the Qur'an or mentions the Prophet in a bad manner, he is killed whether he has broken a treaty or not. Those who say that his repentance is accepted use as a proof, "hopefully they will stop."

13 Will you not fight a people

who have broken their oaths

and resolved to expel the Messenger,

and who initiated hostilities against you in the first place?

Is it them you fear?

Allah has more right to your fear if you are muminun.

Ibn Juzayy:

(who resolved to expel the Messenger) it is said that this means to expel him from Madina when they fought him in the Battle of Ditch and at Uhud. It is said that it means his expulsion from Makka which they planned at the Dar an-Nadwa. Then he left by himself. *(and who initiated hostilities against you in the first place)* i.e. by their harming the Prophet and the Muslims in Makka.

Jalalayn:

(Will you not?) for encouragement *(broken their oaths)* violated their treaties. *(and who initiated hostilities against you)* the fighting. *(in the first place)* Since they fought Khuza'a, your allies, with the Banu Bakr, so what is there to prevent you from fighting them?

[As-Sawi: By assisting them with weapons.]

Ibn Kathir: What is meant is the Day of Badr when they went out to help others. It is also said that what is meant is their breaking the treaty by fighting with their allies, the Banu Bakr.

(Allah has more right to your fear) when you do not fight them.

14 Fight them!

Allah will punish them at your hands,

and disgrace them

and help you against them,

and heal the hearts of those who have iman.

Ibn Juzayy:

(Allah will punish them at your hands) He means killing and capture. That is a promise of victory for the Muslims. *(the hearts of those who have iman)* It is said that it refers to Khuza'a. It is better to take it generally.

Jalalayn:

(Fight them!)

[Ibn Kathir: A general injunction to all the believers.]

(Allah will punish them) by killing them *(and disgrace them)* by abasing them through capture and compulsion. *(and heal the breasts of those who have imam)* of what was done to them. They were the Banu Khuza'a.

15 He will remove the rage from their hearts.

Allah turns to anyone He wills.

Allah is All-Knowing, All-Wise.

Ibn Juzayy:

(Allah turns) Allah will turn to some of those unbelievers and so that they become Muslims.

Jalalayn:

(the rage) their distress *(Allah turns)* by making them turn to Islam, as was the case with Abu Sufyan.

16 Or did you suppose that you would be left

without Allah knowing those of you who have done jihad

and who have not taken anyone as their intimate friends

besides Allah and His Messenger and the muminun?

Allah is aware of what you do.

Ibn Juzayy:

(Or did you suppose) The meaning of this *ayat* is that Allah would not leave you without a testing which will make the good and the bad evident.

(Allah knowing) i.e. He knows that is obligatory so that the proof will be established. *(intimate friend (walija))* particular friend, retinue.

Jalalayn:

(Or did you suppose that you would be left)

[As-Sawi: without having to fight.]

(those of you who have done jihad) with sincerity. *(and have not taken anyone as their intimate friends besides Allah and His Messenger and the muminun?*) without showing those who are sincere.

[As-Sawi:*Wulûj* means entry. To show those who are sincere, and who have only love of Allah, His Messenger and the believers in their hearts.]

17 It is not for the mushrikun to frequent the mosques of Allah,

bearing witness against themselves of their kufr.

They are the ones whose actions will come to nothing.

They will be in the Fire timelessly, for ever.

Ibn Juzayy:

(It is not for the mushrikun to frequent the mosques of Allah) i.e. they do not have either the right or the duty to do so. They inhabit them through forceful occupation and injustice. If "mosques" is read in the plural, all mosques are meant. If it is read as one, the Masjid al-Haram is meant. *(bearing witness against themselves of their kufr*) i.e. their states and words confirm their disbelief. It is said that it refers to what they used to say in the *talbiya*, "You have no partner except the partner who is Yours."

Jalalayn:

(It is not for the mushrikun to frequent the mosques of Allah) "mosques" is read in both the plural and the singular. They are not to enter them and stay there. (bearing witness against themselves of their

kufr)

[As-Sawi: What is meant is their prostrating to idols because the idolaters of Quraysh used to set up their idols outside the the Sacred House and then they would do *tawaf* of the House naked. Every time they did a *tawaf*, they would prostrate to the idols.]

(their action swill come to nothing) They are of no account because their lack the necessary precondition of faith.

as-Suyuti:

This and the following *ayat* indicate that the actions of a rejector have no reward

18 The mosques of Allah should only be frequented

by those who have iman in Allah and the Last Day

and establish salat and pay zakat,

and fear no one but Allah.

They are the ones most likely to be guided.

as-Sawi

(The mosques of Allah should only be frequented) It is plural in all readings. "To frequent them" means by building them, praying in them, etc *(and establish salat)* the prayer.

{Ibn Kathir: Ibn 'Abbas said, "Anyone who hears the call to prayer and does not respond to it and does not go to the mosque and pray, has no prayer and has rebelled against Allah and His Messenger."]

(They are the ones most likely to be guided) i.e. that they may be gathered in his company on the Day of Rising.

19 Do you make the giving of water to the pilgrims

and looking after the Masjid al-Haram

the same as having iman in Allah and the Last Day

and doing jihad in the Way of Allah?

They are not equal in the sight of Allah.

Allah does not guide wrongdoing people.

Ibn Juzayy:

(Do you make giving water to the pilgrims) The reason accompanying the revealtion of the *ayat* was that some of Quraysh boasted of giving water to pilgrims and looking after the Masjid al-Haram. Allah made it clear that *jihad* is better than that and the *ayat* was sent down about 'Ali ibn Abi Talib, while al-'Abbas ibn 'Abdu'l-Muttalib and Talha ibn Umayya were proud. Talha said, "I am the master of the House and I have its keys." Al-'Abbas said, "I am in charge of giving water." ÔAli said, "I became Muslim before other people and strove with the Messenger of Allah."

Jalalayn:

(they are not equal in the sight of Allah) not equal in excellence.

[As-Sawi: because the excellence of giving water and looking after the House is only in this world.]

(Allah does not guide wrongdoing people) The unbelievers. It was sent down to refute the one who said that : al-'Abbas and others.

20 Those who have iman and make hijra
and do jihad in the Way of Allah
with their wealth and themselves
have a higher rank with Allah.
They are the ones who are victorious.

Jalalayn:

(have a higher rank with Allah) than others.

[As-Sawi: including those who have the right to give water to the pilgrims and look after the Sacred Mosque among the rejectors. This means they have a rank, but it is not greater.]

(the victorious)

[As-Sawi: they are perfect in victory because they possess three qualities: faith, emigration and *jihad*.]

21 Their Lord gives them the good news
of His mercy and good pleasure
and Gardens where they will enjoy everlasting delight,
22 remaining in them timelessly, for ever and ever.

Truly there is an immense reward with Allah.

Jalalayn:

(their Lord gives them the good news of His mercy...)

[As-Sawi: Allah mentioned three things which are recompensation the three qualities (mentioned before). Mercy is the end result of faith since mercy is based on faith; good *pleasure* is the end result of *jihad* because it is expending wealth and life in the pleasure of Allah. Pleasure is the end result of ihsan and so it is is commensurate with it. The Garden is the end result of emigration because emigration to to leave oneصs homeland and there is a homeland in the Next World in exchange which is higher and better than the one they left. Mercy and good pleasure come first since they are both in this world and the Next while the Garden is deferred to the Next World.]

(There is an immense wage with Allah) This is information for those who did not emigrate because of their family and trade.

23 You who have iman, do not befriend your fathers and brothers

if they prefer kufr to iman.

Those among you who do befriend them are wrongdoers.

Ibn Juzayy:

(Do not befriend your fathers...) It is said that it was sent down about those held back from emigrating. These words are general as is its judgement.

[As-Sawi: This was revealed about those who became Muslim and did not emigrate, saying, "If we emigrate, we will lose our property and our commerce will vanish and our houses fall into ruin and our kin will cut us off." From that it is inferred that if a conflict exists between the matters of the *deen* and the best interests of this world, the matters of the *deen* are put first even if that entails the ruin of the business of this world.]

24 Say: If your fathers or your sons

or your brothers or your wives or your tribe,

or any wealth you have acquired,

or any business you fear may slump,

or any house which pleases you,

are dearer to you than Allah and His Messenger

and doing jihad in His Way,

then wait until Allah brings about His command.

Allah does not guide people who are deviators.'

Ibn Juzayy:

(then wait) A threat to anyone who prefers his family, property or home to emigration and *jihad*. *(His command)* It is said that it means the Conquest of Makka, and it is said that it indicates punishment or penalty.

Jalalayn:

(your tribe) your relatives.

[As-Sawi: Anyone with whom you have kinship.]

(acquired) earned. *(business you fear may slump)* not be brisk. *(any house which pleases you)*

[As-Sawi: You are pleased in remain in them.]

(are dearer to you than Allah and His Messenger and jihad in His way) so that, because of them, you hold back from emigration and *jihad*.

[Ibn Kathir: Ibn Hanbal related from Zuhra ibn Ma'bad that his grandfather said, "We were with the Messenger of Allah, may Allah bless him and grant him peace, when he took the hand of 'Umar ibn al-Khattab who said, 'By Prophet, Messenger of Allah, I love you more than anything except myself.' The Messenger of Allah said, 'None of you will believe until he loves me more than himself.' 'Umar said, 'Now, by Allah, I love you more than myself,' and the Messenger of Allah declared, 'Now you have it, 'Umar.'" In the *Sahih* it is reported that the Prophet said, "By the One in whose hand my soul is, none of you will believe until he loves me more than his father, his son and all people."]

(wait until Allah brings His command) This is a threat to them.

[As-Sawi: Ibn 'Abbas said that this refers to the Conquest of Makka.]

25 Allah has helped you on many occasions,
including the Day of Hunayn
when your great numbers delighted you
but did not help you in any way,
and the earth seemed narrow to you
for all its great breadth,
and you turned your backs.

Ibn Juzayy:

(The Day of Hunayn) is joined to "occasions (*mawatin*)" or it is accusative due to the action of the verb. This is better for two reasons: one is that the words, "when your great numbers pleased you" is particular to Hunayn and not valid for any other place. Therefore it is weak for the "Day of Hunayn" to be joined to "occasions" because of the the difference between them in that respect. The other is that "occasions" is a adverb of place and "the Day of Hunayn" is in fact an adverb of time. It is weak that one be joined to the other. By '*mawatin*' He means times. "Hunayn" is the name of a place which takes its name from a man whose name was Hunayn.

(when your great numbers delighted you) They were 12,000 that day. Some of them said, "Today we will not be defeated by a few." Allah wanted to demonstrate their powerlessness. So the people fled, leaving the Messenger of Allah behond until his mule remained with only a small group surrounding it. Then he asked for Allah's help and took a handful of dust and threw it in the faces of the unbelievers. He said, "May the faces be ugly!" He called for his Companions and they returned to him and Allah defeated the unbelievers.

(for all its great breadth) i.e. it seemed narrow in spite of its great expanse.

Jalalayn:

(Allah has helped you on many occasions) in war, like the Battles of Badr, Qurayza and an-Nadir. *(On the Day of Hunayn)* Hunayn is between Makka and at-Ta'if, meaning the day on which you fought Hawazin in Shawwal, 8 AH. *(when your great numbers delighted you)* You said: "We will not be defeated today due to small numbers". They were 12,000 and the unbelievers were 4000. *(but did not help you in any way, and the earth seemed narrow to you for all its great breadth)* *ma* is a verbal noun, i.e. in spite of its expanse, you did not find a place in which you felt at ease because of the intensity of the fear which you felt. *(and you turned your backs)* retreating while the Messenger of Allah remained firm on his white mule and only al-'Abbas and Abu Sufyan, who was holding its rein, were with him.

26 Then Allah sent down His serenity

on His Messenger and on the muminun,

and sent down troops you could not see,

and punished those who were kafir.

That is how the kuffar are repaid.

Ibn Juzayy:

(He sent down troops you could not see) i.e. the angels.

Jalalayn:

(His serenity) peace of mind. *(on His Messenger and on the muminun)* The Muslims returned to the Messenger of Allah. Al-'Abbas called them with the Prophet's permission and they fought alongside him.

[As-Sawi: Al-'Abbas had a voice which could be heard for a distance of about eight miles.]

(troops) angels

[As-Sawi: They did not fight, but were sent down to strengthen the hearts of the Muslims.]

(punished those were kafir) with killing and capture.

27 Then after that Allah will turn to anyone He wills.

Allah is Ever-Forgiving, Most Merciful.

Ibn Juzayy:

(Then Allah will turn) indicating that the tribe of Hawazin who had fought the Muslims at Hunayn became Muslim.

28 You who have iman! the mushrikun are unclean,

so after this year they should not come near

the Masjid al-Haram.

If you fear impoverishment,

Allah will enrich you from His bounty if He wills.

Allah is All-Knowing, All-Wise.

Ibn Juzayy:

(The mushrikun are unclean) It is said that they are impure because of their rejection. It is said that it is by *janâba* (impurity as a result of sexual intercourse).

(they should not come near the Masjid al-Haram) This is a text barring the idolaters from the Masjid al-Haram. The scholars agree on that. By analogy, Malik took *mushrikun* to apply all the unbelievers of the People of the Book and others. By analogy, he makes the Masjid al-Haram to apply to all mosques. Thus he forbids all unbelievers from entering any mosque. Ash-Shafi'i made it particular to the unbelievers and the Masjid al-Haram. He forbade all unbelievers from entering the Masjid al-Haram in particular and permits them to enter other mosques. Abu Hanifa confines it to the position of the text. He forbids the idolaters in particular from entering the Masjid al-Haram in particular but allowed them to enter other mosques and he permits the People of the Book to enter the Masjid al-Haram and other mosques.

(after this year) meaning 9 AH when Abu Bakr went on hajj with the people and 'Ali recited the *Sura at-Tawba* to them.

(if you fear impoverishment) i.e. being in need. The idolaters used to bring food to Makka and people feared they would lack provision because of that if the idolaters were prevented from coming there. Allah promised them that He would give them what would be enough for them from His bounty. All the Arabs became Muslim and the bringing in of food to Makka continued. Then Allah conquered all the cities.

Jalalayn:

(The mushrikun are unclean) impure because of their inward foulness. *(they should not come near the Sacred Mosque)* They should not enter the Haram.

[As-Sawi: Scholars that the lands of Islam fall into three categories in respect of the kafirun. One is the Haram: it is not permitted for the rejector to enter it in any case, although Abu Hanifa permits someone who has a treaty to enter it. The second is the Hijaz and it is not permitted for a kafir to enter it without permission, and he cannot remain it more than three days. This comes from the *hadith*, "There should not remain two deens in the Arabian peninsula." That extends from furthest Aden to the land of Iraq and from Jidda and the coast to the edge of Syria. The third is the rest of Muslim lands

where the rejectors is permitted to reside when they are granted the *dhimma* or a safe passage. A kafir should not enter mosques except for a valid reason.]

(if you fear impoverishment) poverty by the cutting off of trade.

[As-Sawi: The people of Makka feared poverty since the rejectors could not come and trade with them.]

(Allah will enrich you) Allah will enrich you by means of conquests and payment of *jizya.*

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as-Suyuti:

(The mushrikun are unclean) This is used as a proof by those who say that they are actually impure so that they must do *ghusl* if they become Muslim and one must do *wudu'* after shaking hands with them. *(they should not come near the Masjid al-Haram)* An unbeliever is forbidden to enter the Haram; he is not permitted to enter it for trade or anything else, even if there is a peace treaty because the Sacred Mosque applies to the entire Haram. Ibn Abi Hatim transmitted that from Ibn 'Abbas, Sa'id ibn Jubayr, Mujahid, 'Ata' and others. The literal meaning of the verse is used by those who say that it is permitted for them to enter other mosques (as ash-Shafi'i). Abu Hanifa says that People of the Book are not prevented because it is specific to idolaters.

29 Fight those of the people who were given the Book

who do not have iman in Allah and the Last Day

and do not make haram

what Allah and His Messenger have made haram

and do not take as their deen the deen of Truth,

until they pay the jizya with their own hands

in a state of complete abasement.

Ibn Juzayy:

(Fight those of the people who do not have iman in Allah and the Last Day) A command to fight the People of the Book and denying their belief in Allah because of the words of the Jews, "'Uzayr is the son of Allah" and the words of the Christians, "The Messiah is the son of Allah." Their belief in the Last Day is denied because their belief in it is incorrect. They do not accept the Next World or the Reckoning.

(who do not make haram what Allah and His Messenger have made haram) because they consider as lawful carrion, blood, pork, etc. (and do not take as their deen the deen of Truth) i.e. they do not enter Islam.

(who were given the Book) Clarifying those they were commanded to fight. When this *ayat* was revealed, the Messenger of Allah set out onthe expedition to Tabuk to fight the Christians.

(until they pay the jizya) Scholars agree about accepting *jizya* from the Jews and Christians. The Magians/Zoroasterians have been added to them going by the words of the Prophet, "Treat them as People of the Book." There is disagreement about accepting it from idolatrs and Sabians. It is not collected from women, children or the insane. Malik says that it is 4 dinars for the people whp use gold and 40 dirhams for the people who use silver. It is a head tax. *(with their own hands)* This has two interpretations. One is that the *dhimmi* pays it with his own hand and does not send anyone with it nor postpone it as is said, "from hand to hand." The second is submission and obedience as you say, "he gave his hand to so-and-so [an expression meaning "he surrendered to so-and-so"]." (state of abasement) i.e. they are humble.

Jalalayn:

(Fight those of the people who do not have iman in Allah and the Last Day) Otherwise, they would believe in the Prophet.

[As-Sawi: Fighting the people of the Torah and the Gospel is mentioned after the clarification regarding fighting the Arab idolaters. This *ayat* was revealed when the Messenger of Allah was commanded to fight the Byzantines. When it was sent down, the Messenger of Allah prepared for the expedition to Tabuk.]

(who do not make haram what Allah and His Messenger have made haram) like wine, etc. *(and do not take as their deen the Deen of Truth)* which is firm and abrogates other deens. It is the *deen* of Islam. *(who were given the Book)* meaning the Christians and the Jews. *(they pay the jizya)* which they have to pay every year.

[As-Sawi: It is called *jizya* because it spares them from being fought and accords them security. *Jazâ* means to compensate for something.]

(with their own hands) An adverbial expression, i.e. in obedience and directly with their own hands without any deputy. *(state of abasement)* humble and obedient to the judgements of Islam.

as-Suyuti:

(Fight those of the people who do not have iman in Allah and the Last Day) This is the basis for accepting jizya from the People of the Book, and it is a refutation of those who accept it from others. *"With their own hands"*. It is related by Abu Hatim from Qatada to be by force, and by Abu Sufyan to be by ability. Its literal meaning is that it is not taken from someone in a state of hardship as Ibn al-Majishun stated. Ibn 'Uyayna said that *"with thier own hands"* means that it is not sent with someone else. This is used as evidence by those who say that a Muslim cannot be delegated to do it, nor can he

guarantee it for him nor transfer it from him to himself, but the *dhimmi* must pay it in person.

(state of abasement) Ibn 'Abbas said: they are pushed. Ibn Abi Hatim transmitted that. It is transmitted that al-Mughira told Rustam, "I call you to Islam or else you must pay the *jizya* while you are in a state of abasement." He said, "I know what *jizya* means, but what does 'a state of abasement' mean?" He replied, "You pay it while you are standing and I am sitting and the whip hanging is over your head." Abu'sh-Shaykh related that Sa'id ibn al-Musayyab said, "I prefer that the people of the *dhimma* become tired by paying the *jizya* since He says, *'until they pay the jizya with their own hands in a state of complete abasement.'"* It is used as a proof by those who say that it is taken in a humiliating way, and so the taker sits and the *dhimmi* stands with his head bowed and his back bent. The *jizya* is placed in the balance and the taker seizes his beard and hits his chin. This is rejected according to an-Nawawi who said, "This manner is invalid." This *ayat* is used as a proof by those who say that the people of the *dhimma* are left in the landa of Islam because it is understood that one refrains from fighting them when they pay it.

30 The Jews say, ' 'Uzayr is the son of Allah,'

and the Christians say, 'The Messiah is the son of Allah.'

That is what they say with their mouths,

copying the words of those who were kafir before.

Allah fight them! How perverted they are!

Ibn Juzayy:

(The Jews say, "'Uzayr is the son of God") Ibn 'Abbas said that this is what four Jews said: Sallam ibn Mushkam, Nu'man ibn Awfa, Shas ibn Qays and Malik ibn as-Sayf. It is said that only Finhas said it. It is ascribed to all of them because they followed those who said it. It is apparent that all of them said it since they did not deny it when it was attributed to them. The reason it they said that was that they had lost Torah and only 'Uzayr knew it by heart and he taught it to them, and so they said, "Allah only taught 'Uzayr the Torah because he was His son."

(The Christians say: "The Messiah is the son of Allah") Abu'l-Mu'ala said, "The Christians agree that the Messiah is God and the son of God, and that is atrocious disbelief."

(with their mouths) This contains two meanings. One is that they hold to this statement and confirm it. The other is that they have no proof of it. It is only a claim like what you say to the one you call a liar: "This what you say with your tongue." *(copying the words of those who were kafir before)* His words, "those who were kafir before" indicates the Arabs when they said that the angels were the sons of Allah, and they were the first unbelievers, or it refers to the Sabian, or it refers to all previous communities. If the pronoun refers to the Christian or Jewish contemporaries of the Prophet, those who rejected before were their earlier ancestors.

(Allah fight them!) A curse on them. It is said that it means, "May Allah curse them!"

(How perverted they are) Amazement at how they can turn away from the truth and what is correct.

Jalalayn:

(what they say with their mouths) since they relied on it. *(copying)* they make it like what was said *(Allah fight them!)* Curse them.

[As-Sawi: May He put them far from His mercy, therefore it is a curse on them.]

(How perverted they are) turned away from the truth although the proof is established.

31 They have taken their rabbis and monks as lords besides Allah,

and also the Messiah, son of Maryam.

Yet they were commanded to worship only one God.

There is no god but Him!

Glory be to Him above anything they associate with Him!

Ibn Juzayy:

(They have taken their rabbis and monks as as lords) i.e. they obey them as the Lord is obeyed, even if they do not worship them. *(and the Messiah)* joined to rabbis and monks.

(They were commanded to worship only one God) i.e. 'Isa and Muhammad commanded them to do that.

Jalalayn:

(They have taken their rabbis and monks as as lords besides from Allah) since they follow them in making lawful what He has made unlawful and forbidding what he has made lawful. *(Yet they were commande)* in the Torah and the Gospel.

32 They desire to extinguish Allah's Light with their mouths.

But Allah refuses to do other than perfect His Light,

even though the kafirun detest it.

Ibn Juzayy:

(They desire to extinguish Allah's light) i.e. they want to wipe out the prophethood of Muhammad and

what he brought in respect of worshipping Allah and proclaiming that He is one. *(with their mouths)* An indication of their words as when they said, "he is sorcerer and poet". It is also an indication of the inability of their devices to accomplish what they desired.

Jalalayn:

(They desire to extinguish Allah's light) His Shari'a and proofs.

[As-Sawi: The proofs are three: outward miracles; the Qur'an, and His deen which He commanded be followed. That is the deen of Islam. It does not contain anything which does not exalt Allah and His obedience.]

(with their mouths) their words about it. *(to perfect)* to manifest.

33 It is He who sent His Messenger

with guidance and the Deen of Truth

to exalt it over every other deen,

even though the mushrikun detest it.

Ibn Juzayy:

(to exalt it over every other deen) The pronoun refers to the Messenger or to the *deen*. Its clear meaning is to put it above all other *deens* and to make it strong so that it embraces the east and the west. It is said that that will be when 'Isa descends and then only the *deen* of Islam will remain.

Jalalayn:

(He who sent His Messenger) Muhammad.

(with guidance and the Deen of Truth) As-Sawi says that Guidance is the Qur'an and the Deen of Truth is the deen of Islam.

34 You who have iman! many of the rabbis and monks

devour people's property under false pretences

and bar people from access to the Way of Allah.

As for those who hoard up gold and silver

and do not spend it in the Way of Allah,

give them the news of a painful punishment

35 on the Day it is heated up in the fire of Hell

and their foreheads, sides and backs are branded with it:

'This is what you hoarded for yourselves,

so taste what you were hoarding!'

Ibn Juzayy:

(those who hoard up gold and silver) It is related in *hadith* that wealth that on which *zakat* is paid is not hoarded, and that on which *zakat* is not paid is hoarded. Abu Dharr and a group of ascetics said, "Whatever a man has more than he needs is treasure." *(and do not spend it)* The pronoun refers to all wealth and treasure which the meaning contains. It is said that it refers to silver, which spares the need for mentioning gold since they have the same authority.

(the day it is heated up) The pronoun refers to the same thing that the pronoun in "they spend it" refers to.

Jalalayn:

(devour people's property under false pretences) like accepting bribes in return for giving favourable judgement.

[As-Sawi: It is said that it is by lightening the laws in order to make things easy for them. It is said that it is by altering the description of the Prophet in the Torah and Gospel. It is said that it is more general, and that is the best interpretation.]

(bar people from access to the way of Allah) His *deen* and do not pay what is due on it in the form of *zakat* and charity.

[As-Sawi says that they prevent people from entering Islam.]

(are branded with it) burned *(and their foreheads and sides and backs)* their skin is stretched out so that all the money they hoarded can be placed on it. Then they are told: "This is what..." *(taste what you were hoarding)* i.e. the repayment for it.

[Ibn Kathir says: They will punished by this wealth since they amassed it and preferred it to the pleasure of Allah. It will become the most harmful of things for them in the Next Abode since it will be heated up and they will be burned with it. It is related from Abu Hurayra that the Messenger of Allah said, "In the case of any man who does not pay the *zakat* on his wealth, on the Day of Rising it will be made into pages of fire for him and his side, face and back will be branded with it in a day whose length is 50,000 years.']

as-Suyuti:

(those who hoard up gold and silver) Two ayats revealed about those who refuse to pay *zakat* as al-Hakam and Ibn 'Abbas related.

36 There have been twelve months with Allah in the Book of Allah,

from the day He first created the heavens and earth.

Four of them are haram.

That is the True Deen.

So do not wrong one another during them.

However, fight the mushrikun totally

just as they fight you totally,

and know that Allah is with those who have taqwa.

Ibn Juzayy:

(twelve) They are the well-known months. The first of them is Muharram and the last is Dhu'l-Hijja. The person who made Muharram the first month of the year was 'Umar ibn al-Khattab. (*in the Book of Allah*) i.e. in the Preserved Tablet; and it is also said that it means the Qur'an, but the former is the more likely because He says, *"the day when He first created the heavens and the earth."*

(Four of them are haram) Haram means sacred. They are: Rajab, Dhu'l-Qa'da, Dhu'l-Hijja and Muharram.

(That is the True Deen) i.e. considering the sacred months sacred is the True Deen, the deen of Ibrahim and Isma'il. The Arabs kept to them until some of them altered them.

[NOTE: They added a thirteenth month to bring the lunar calendar in harmony with the solar calendar.]

(So do not then wrong one another during them) The pronoun (them) refers to the sacred months out of respect for them. Committing wrong actions in them is worse, even though wrong actions are also, of course, forbidden in other months. It is said that the pronoun belongs to all twelve, or even that all time is referred to. The first is more likely.

(Fight the mushrikun totally) i.e. fight them in the sacred months as well. This abrogates the prohibition against fighting during them [*in Surat al-Baqara*].

Jalalayn:

(in the Book of Allah) The Preserved Tablet *(True)* Upright and Straight *(fight the mushrikun totally)* all together in all months. *(Allah is with those who have taqwa)* by means of assistance and help.

[As-Sawi: This *ayat* abrogates the *ayat* in *Surat al-Baqara* which forbids fighting in the Sacred months.]

as-Suyuti:

(the number of months with Allah...) The *ayat* contains judgements of the Shari'a connected to the Arab lunar months, not the solar months. It mentions the the sacred months and the terrible nature of wrongdoing in them which is worse than in other months. Here is also the prescription of making blood-money hard in the case of killing.... *(Fight the mushrikun totally)* It is used as a proof by those who say that in the time of the Prophet, *jihad* was an obligation incumbent on every individual.

37 Deferring a sacred month is an increase in kufr

by which the kuffar lead many people astray.

One year they make it profane and another sacred

to tally with the number Allah has made sacred.

In that way they profane what Allah has made sacred.

Their bad actions are made to seem good to them.

Allah does not guide kafir people.

Ibn Juzayy:

(Deferring a sacred month) This refers to deferring the sacredness of one month to another month. That is because the Arabs used to have wars and raids. The sacredness of the sacred months was hard for them to abandon, so they made them profane and made other months sacred instead. They might make Muharram profane and Safar sacred so that there would be the full four sacred months in the year.

(One year they make it profane and another sacred) i.e. sometimes sacred and sometimes not, and does not mean the actual "year". *(to tally with the number which Allah has made sacred)* i.e. to accord with the number of sacred months - four. *(In that way they make profane what Allah has made sacred)* i.e. they consider it lawful to fight in the sacred months.

Jalalayn:

(Deferring a sacred month) i.e. deferring the sacredness of a month to another month, as took place in the *Jahiliyya*. *(is an increase in kufr)* by their rejection of Allah's judgement concerning it. *(lead*

astray) There are two readings for this: *yudill*, 'led astray,' and *yadill*, 'lead astray'. *(to tally)* to agree by making one month sacred and another profane. *(that Allah which has made sacred)* of the months, so that there are no more and no less than four sacred months, while they do not mind about the individual months themselves. *(Their bad actions are made to seem good to them)* so they think them attractive.

[As-Sawi: Shaytan is the One who makes those actions seem attractive.]

(Allah does not guide kafir people) It was sent down when the Prophet, may Allah bless him and grant him peace, called people to take part in the expedition of Tabuk, in 10 AH, and it was very hot and the journey was arduous for them.

38 You who have iman! what is the matter with you

that when you are told,

'Go out and fight in the way of Allah,'

you sink down heavily to the earth?

Are you happier with the dunya than the akhira?

Yet the enjoyment of the dunya is very small

compared to that of the akhira.

Ibn Juzayy:

(What is the matter with you that when you are told: 'Go out...') This is a rebuke to those who stayed behind the expedition to Tabuk. *(you sink down heavily to the earth)* A metaphor for staying behind.

Jalalayn:

(O you who have iman!)

[Ibn Kathir: This begins to censure those who stayed behind the Prophet in the expedition to Tabuk when the fruits were ripe and sweet and there was shade at home from the intense heat. "O you who believe", i.e. when you are called to *jihad* in the way of Allah.]

(you sink down heavily) i.e. you are slow and turn away from *jihad*. *(to the earth)* you sit on it. The question is a rebuke. *(Are you happier with the dunya)* with the life of this world and its pleasures. *(than the Akhira)* instead of the delights of the Next World. *(very small)* insignificant.

39 If you do not go out to fight,

He will punish you with a painful punishment

and substitute another people in your place.

You will not harm Him in any way.

Allah has power over all things.

Ibn Juzayy:

(If you do not go out to fight, He will punish you) A precondition whose result is punishment in this world and the Next.

Jalalayn:

(go out to fight) i.e. go out with the Prophet on *jihad*. *(and substitute another people in your place)* i.e. bring them to replace you.

[As-Sawi: It is said to mean the Persians or the people of Yemen.]

(You will not harm Him) "Him" can refer to Allah or to the Prophet. *(in any way)* by not helping Him. Allah will help His deen. *(Allah has power over all things)* part of which is by helping His deen and His Prophet.

40 If you do not help him, Allah did help him

when the kuffar drove him out

and there were two of them in the Cave.

He said to his companion,

'Do not be despondent, Allah is with us.'

Then Allah sent down His serenity upon him

and reinforced him with troops you could not see.

He made the word of the kuffar undermost.

It is the word of Allah which is uppermost.

Allah is Almighty, All-Wise.

Ibn Juzayy:

(If you do not help him, Allah did help him) The pronoun (him) refers to the Messenger of Allah.

(when the kuffar drove him out) i.e. drove him out of Makka so that he had to make *hijra* to Madina. "Driving out" refers to the unbelievers because they harmed him to the extent of driving him out. *(two of them)* who was Abu Bakr as-Siddiq. *(when he said to his companion,'Do not be despondent')* i.e. to Abu Bakr *(Allah is with us)* i.e. by means of His help and kindness.

(Allah sent down His serenity upon him) "Him" refers to the Messenger, or it is also said to Abu Bakr because the *sakina* (serenity) was sent down with the Prophet. But that is a weak interpretation because the following pronouns refer to the Messenger.

(and reinforced him with troops you did not see) i.e. the angels at Badr and elsewhere.

(He made the word of the kuffar undermost) meaning He abased it and disproved it. *(It is the word of Allah which is uppermost)* It is said that it is the words "There is no god but Allah" and it is said that it is the whole *deen*.

Jalalayn:

(If you do not help him) the Prophet *(when the kuffar drove him out)* of Makka, i.e. they forced him to seek refuge by leaving Makka when they wanted to kill him or imprison him or exile him after their meeting at ar an-Nadwa. *(two of them)* The other was Abu Bakr. The meaning is that just as Allah helped him in that situation, He will not fail him in other situations. *(when they were in the cave)* in a hole in Mt Thawr. *(he said to his companion)* Abu Bakr ,who said to him when he saw the feet of the idolaters, "If one of them were to look under his feet, he would see us." *(on him)* It is said that it is on the Prophet, may Allah bless him and grant him peace, and it is said that it is on Abu Bakr. (reinforced him) i.e. the Prophet. *(with troops you did not see)* angels in the cave and in situations where he fought. *(the word of the kuffar)* i.e. the claim of disbelief. *(undermost)* defeated *(the word of Allah)* i.e. the *shahada*. *(uppermost)* overcoming and dominant. *(Allah is Almighty)* in His kingdom *(All-Wise)* in what He does.

as-Suyuti:

(When he said to his companion) Abu Bakr said, "I was the companion, by Allah" Ibn Abi Hatim related that. Thus the Malikis say that anyone who denies that Abu Bakr was that companion has rejected and should be killed, in contradistinction to other Companions, because the text of the Qur'an states that he was the companion.

41 Go out to fight, whatever your circumstances or desires,

and do jihad with your wealth and yourselves

in the Way of Allah.

That is better for you if you only knew.

Ibn Juzayy:

(Go out to fight, whatever your circumstances (lit. both light and heavy)) A command to go forth to raid. "Light" designates those who can travel with ease. "Heavy" refers to those who can only do so with difficulty. Some scholars said that "light" means the rich and "heavy" means the poor. It is said that "light" means youth and "heavy" old men. It is said that "light" means energetic and "heavy" lazy. These are all similar statements about the light and heavy. It is said that this *ayat* was abrogated when He said, *"Nothing is held against the weak and the sick..."* (9:91)

Jalalayn:

(Go out to fight, both light and heavy) i.e. energetic and not energetic; strong and weak, or rich and poor. It was abrogated by *"Nothing is held against the weak."* (9:91) *(That is better for you if you only knew)*, that it is better for you, you would not sit back heavily. It was sent down about the hypocrites who stayed behind.

[Ibn Kathir: i.e. it is better for you in this world and the Next because you suffer little outlay in expenses while Allah enriches you with the wealth of your enemy in this world, in addition to the honour which is stored up for you in the Next world, as the Prophet said, "Allah gives an guarantee to the one who does jihad in His way that if he dies, he will enter the Garden, and if He returns him to his home, it is with what he obtains of the reward or with booty."]

as-Suyuti:

(Go out to fight, whatever your circumstances)This is used as a proof by those who say that everyone must go forth in case of necessity or when the unbelievers attack. It is transmitted from Ibn Abi Hatim from al-Miqdad ibn al-Aswadand Abu Ayyub al-Ansari that they used to say, "We were commanded to go out in every case" and they quoted this *ayat*. It is transmitted from Anas that Abu Talha recited this *ayat* and said, "I think that our Lord calls on us to go out, both old and young. Make provision for me." It is said that it is abrogated and it is said that it was particular to the time of the Prophet, may Allah bless him and grant him peace.

42 If it had been a case of easy gains and a short journey,

they would have followed you,

but the distance was too great for them.

They will swear by Allah:

'Had we been able to, we would have gone out with you.'

They are destroying their own selves.

Allah knows that they are lying.

Ibn Juzayy:

(If it was a case of easy gains and a short journey) This *ayat* and much of what follows it in this *sura* is about the hypocrites who stayed behind the Tabuk expedition. That was because the target was a distant land and it was in a time of great heat when the dates were ripe and there was plenty of shade. So it was arduous for them. In this *ayat* Allah states that if the journey had been for goods of this world or if it had been an easy journey, then they would have gone on it.

(The distance was too great for them) i.e. the road and the distance involved.

(They will swear by Allah) This is information about the unseen about how they would swear and offer false excuses. *(destroying their own selves)* i.e. causing themselves to fall into destruction by making false oaths or by holding back from the expedition.

Jalalayn:

(Allah knows that they are lying) in what they say. The Prophet gave permission to a group to stay behind by his own *ijtihad* and this was sent down to censure that. Pardon comes first to put his heart at ease.

43 Allah pardon you!

Why did you excuse them until it was clear to you

which of them were telling the truth

and until you knew the liars?

Ibn Juzayy:

(May Allah pardon you! Why did you excuse them...) Some of the hypocrites asked the Prophet for permission to stay behind from the Tabuk expedition and he gave them permission. Allah censured him for giving permission. Pardon came first to honour him. It is said that, "May Allah pardon you!" does not mean it was a wrong action or imply censure, but it is to begin speaking as one says, "May Allah put your right."

(until it was clear to you which of them were telling the truth and until you knew the liars?) They said, "Ask him for permission to stay behind. If he gives us permission, we will stay behind, and if he does not give us permission, we will still stay behind." So then the truth and the lie would have been evident. If you had not given them permission, then the rebels and hypocrites would have stayed behind and the obedient would have gone with you.

Jalalayn:

(Why did you excuse them) to stay behind. Why didn't you leave them until it was clear *(which were telling the truth)* in respect of their excuse.

as-Suyuti:

(May Allah pardon you! Why did you excuse them) This is used as a proof by those who say that *itjihad* was permissible for him, may Allah bless him and grant him peace, because if he had excused them by Revelation, he would not have been censured. It is used as proof by those who say that his *ijtihad* could err, but that when that happened, he was made aware of it immediately. Ibn Abi Hatim transmitted that 'Awn said, "Have you heard any admonishment better than this? He begins with forgiveness before criticism."

44 Those who have iman in Allah and the Last Day

do not ask you to excuse them from doing jihad

with their wealth and themselves.

Allah knows the people who have taqwa.

Ibn Juzayy:

(Those who believe in Allah do not ask you to excuse them...) Those who believe in Allah and the Last Day do not ask your permission to stay behind the expedition without an excuse.

Jalalayn:

(Those who believe in Allah do not ask you to excuse them...) so that they can stay behind.

[Ibn Kathir: because they see it as an act of nearness. When they are asked to do it, they hasten to it and obey.]

45 Only those who do not have iman in Allah and the Last Day

ask you to excuse them.

Their hearts are full of doubt

and in their doubt they waver to and fro.

Ibn Juzayy:

(Their hearts are full of doubt) i.e. doubtful. This *ayat* was revealed about 'Abdullah ibn Ubayy ibn Salul and al-Jadd ibn Qays.

Jalalayn:

(their hearts are full of doubt) regarding the *deen*. *(waver to and fro)* in confusion.

[As-Sawi: doubt is ascribed to the heart because it is its place as it is also the place of belief and gnosis.]

46 If they had really desired to go out,

they would have made proper preparations for it,

but Allah was averse to their setting out

so He held them back and they were told:

'Stay behind with those who stay behind.'

Ibn Juzayy:

(If they had really desired to go out) i.e. if they had had the intention to raid and been ready for it before its time came. *(to their setting out)* i.e. to their going forth.

(He held them back) i.e. broke their resolution and put laziness in their hearts.

(They were told, 'Stay') It is possible that it was Allah who told them to stay. That refers to it being decreed for them to stay behind. It is possible that they said that to each other. *(with those stay behind)* with the women and children and people with valid excuses. That entails blame for them since they are included with those people in their staying behind.

Jalalayn:

(If they had really desired to go out) with you. *(they would have made proper preparations for it)* preparations consisting of equipment and food.*(but Allah was averse to their setting out)* He did not wish them to go out.

[As-Sawi: because that would entail opportunities for them to bring about corruption and confusion.]

(He held them back) by making them lazy. *(Stay behind with those who stay behind)* the sick, the women and the children, i.e. Allah has decreed that.

47 If they had gone out among you,

they would have added nothing to you but confusion.

They would have scurried about amongst you

seeking to cause conflict between you,

and among you there are some who would have listened to them.

Allah knows the wrongdoers.

Ibn Juzayy:

(if they had gone out among you, they would have added nothin

Ayats 50-81

50 If good happens to you it galls them. **If a mishap occurs to you, they say,** **'We made our preparations in advance,'** **and they turn away rejoicing.**

Ibn Juzayy:

(If good happens to you, it galls them) Good here means victory, booty, etc.

(They say, 'We made our preparations in advance') i.e. we took care and prepared ourselves before.

Jalalayn:

(mishap) hardship. *('We made our preparations in advance')* by our resolution when we stayed behind. *(rejoicing)* at what befell you.

[Ibn Kathir: This demonstrates their complete enmity.]

51 Say: 'Nothing can happen to us **except what Allah has ordained for us.** **He is Our Master.** **It is in Allah that the muminun should put their trust.'**

Ibn Juzayy:

(Say: 'Nothing can happen to us except what Allah has ordained for us) i.e. what He has determined and decreed. This is to refute the hypocrites.

Jalalayn:

(Say) to them. *(Our Master)* Our Helper and the One who has charge of our affairs.

as-Suyuti:

(Say: Nothing can happen to us except what Allah has ordains for us) This refutes the Qadariyya (who believed in free will) as Ibn Abi Hatim transmitted from Muslim ibn Yasar.

52 Say: 'What do you await for us **except for one of the two best things?** **But what we await for you** **is for Allah to inflict a punishment on you** **either directly from Himself or at our hands.** **So wait, we are waiting with you!'**

Ibn Juzayy:

(Say: 'What do you await for us except for one of the the two best things?) i.e. are you waiting for other than one of two things to happen to us: victory and success, or death in the way of Allah. Both of these are good.

(a punishment directly from Himself) Afflictions and what descends from heaven or the punishment of the Next World. *(or at our hands)* i.e. killing. *(so wait)* This is a threat.

Jalalayn:

(One of the two) outcomes (*best*) This is the dual of *husna*, which is the feminine form of the superlative. That is either the best victory or martyrdom. *(a punishment directly from Himself)* a calamity from heaven *(or at our hands)* since we have been given permission to fight you. *(so wait)* with us for that. *(we are waiting)* for Allah to inflict on you a punishment directly from Him in the form of a calamity.

53 Say: 'Whether you give readily or reluctantly, **it will not be accepted from you.** **You are people who are deviators.'**

Ibn Juzayy:

(Say: 'Whether you give readily or reluctantly, it will not be accepted from you) The meaning is: it will not be accepted from you whether you spend willingly or unwillingly. "Readily and reluctantly" refer to spending in general, i.e. it will not be accepted in any case.

Jalalayn:

(Give) in obedience to Allah *(It will not be accepted from you)* whatever you spend. *(you are a people who are deviators).*

[As-Sawi:"ÒGive", willingly or unwillingly, but it will not be accepted. They were deviators in the past and will be in the future.]

as-Suyuti:

(G*ive readily or reluctantly, it will not be accepted from you)*) In these two *ayats,* it shows that the unbeliever has no reward for his actions. It is used as a proof by those set those actions aside when people become Muslim, i.e. there is no reward for previous good actions performed before becoming Muslim.

54 Nothing prevents what they give from being accepted from them

but the fact that they have rejected Allah and His Messenger,

and that they only come to salat lethargically,

and that they only give reluctantly.

Ibn Juzayy:

(Nothing prevents what they give from being accepted from them but the fact that they have rejected) The reason why their giving is not accepted is their rejection.

Jalalayn:

(being accepted) read with both *ta'* and *ya'* (i.e. second person and third person. If it is in the second person, it would read: "Nothing prevents you accepting from them..."). *(they only give reluctantly)* because they consider it a liability.

[As-Sawi: because they do not hope for any reward for doing it nor do they fear any retribution for abandoning it.]

as-Suyuti:

(they only come to salat lethargically) Encouragement to come to the prayer with energy and to give cheerfully.

55 Do not let their wealth and children impress you.

Allah merely wants to punish them by them

during their life in the dunya

and for them to expire while they are kuffar.

Ibn Juzayy:

(Allah merely wants to punish them by them) It is said that punishment in this world is by afflictions, and it is said that it is the *zakat* they are obliged to pay. *(for them to expire while they are kuffar)* This is information that they would die as unbelievers.

Jalalayn:

(Do not let their wealth and children impress you) Do not regard the blessings which We have given them as good, for they are meant to draw them on in what they are doing.

[As-Sawi: the outward appearance is blessing while inwardly they are punishment.]

(in the dunya) the life of this world. This punishment is through the hardship they meet with in amassing wealth and the disasters which befall them. *(expire while they are kuffar)* So He will punish them in the Next World with a worse punishment.

56 They swear by Allah that they are of your number,

but they are not of your number.

Rather, they are people who are scared.

Ibn Juzayy:

(They swear by Allah that they are of your number) i.e. among the believers.

Jalalayn:

(who are scared) that you will do something to them, as you did to the idolaters, and they so they swear in order to protect themselves.

57 If they could find a bolt-hole, cave or burrow,

they would turn and scurry away into it.

Ibn Juzayy:

(If they could find a bolt-hole) a place in which take refuge *(or cave)* caves in mountains *(or burrow)* It means a hole or burrow in the earth.

Jalalayn:

(or cave) subterranean vaults (or burrow) place to they could enter.*(they would turn and scurry away into it)* hasten to enter it and to quickly turn away from you, rejecting everything else, like a recalcitrant horse.

[As-Sawi: If they were able to flee from you, even into the worst of places, they would do so because of the intensity of their hatred for you. If they swear to you that they are of your number, they are lying because if they were to find a refuge at the top of a mountain, a citadel, an island, or caves, they would certainly flee there.]

58 Among them there are some who find fault with you
concerning the zakat.
If they are given some of it, they are pleased
but if they are not given any, they are angry.

Ibn Juzayy:

(Among them are some who find fault with you concerning the zakat) i.e. blame in respect of its division. The *ayat* refers to the hypocrites who were like that both before and after the distribution. It is said that it was revealed about about Dhu'l-Khuwaysira who said, "Be fair, Muhammad! You have not been fair." The Messenger of Allah said, "Bother you! If I am not fair, who will be fair?"

Jalalayn:

(who find fault) criticise you *(concerning the zakat)* the division of the zakat.

[As-Sawi says *sadaqa* (the word used here) means the *zakat*. It is also said to mean booty, and it is said to be general to all sadaqa.]

59 If only they had been pleased with what
Allah and His Messenger had given them
and had said, 'Allah is enough for us.

Allah will give us of His bounty

as will His Messenger.

It is to Allah that we make our plea.'

Ibn Juzayy:

(if only they had been pleased) The *ayat* is to encourage what is good for them. The answer to "if" is elided with the implication, "it would have been better for them."

Jalalayn:

(what Allah and His Messenger gave them) in respect of booty and the like. *(Allah will give us)* other booty which will be enough for us. *(to Allah we make our plea)* i.e. He will enrich us.

[Ibn Kathir: This noble *ayat* contains great *adab* and a noble secret since it posits pleasure in what Allah and His Messenger gives and reliance on Allah alone in His words, "They said, 'Allah is enough for us.'" Similarly, desire is for Allah alone in success in obeying the Messenger and obeying his commands and avoiding what he prohibited and confirming his reports and following in his tracks.]

60 Zakat is for:

the poor,

the destitute,

those who collect it,

reconciling peopleÕs hearts,

freeing slaves,

those in debt,

spending in the Way of Allah,

and travellers.

It is a legal obligation from Allah.

Allah is All-Knowing, All-Wise.

Ibn Juzayy:

(Zakat is for the poor....) This *ayat* commands the restricted distribution of *zakat*, meaning *zakat* is

confined to these eight categories. It is not permitted to give any of it to any other category of people. In the school of Malik *zakat* should be divided between these categories according to the discretion of the ruler. He can give it to some rather than others. The school of ash-Shafi'i says that it must be divided equally between all these classes. Scholars disagree as to whether the poor (*faqir*) have a greater need than the destitute (*miskin*) or the reverse. It is said that they are the same, and it is said that the poor are those who ask from people and whose state is known while the destitute are not like that.

(those who collect it) i.e. those who take it from those who pay and attend to its division.

(reconciling people's hearts) the unbelievers who are given to in order to encourage them to become Muslim. It is said that they are Muslims who are given to in order to make their belief stronger. There is disagreement about whether this category always remains or is omitted when it is not needed. *(freeing slaves)* i.e. slaves who are bought and then set free. *(those in debt)* i.e. those who have debts. It is a precondition that his debt is not on account of corruption or extravagance. *(in the Way of Allah)* i.e. *jihad*. From it money is given to the fighters, and from it war equipment is bought. There is disagreement about spending it to build forts and to form fleets. *(for travellers)* needy foreigners.

(an obligation) i.e. a defined right. If it is asked why the disposal of *zakat* is mentioned in the text in between *ayats* which deal with the hypocrites, the answer is that the disposal of *zakat* is confined in those categories in order to cut off any hopes the hypocrites have of receiving it. In meaning, this *ayat* is connected to His words, *"among them are those who find fault with you concerning the zakat."* (9:58)

Jalalayn:

(for the poor) those who have not got sufficient for their needs. *(and the destitute)* those who do have enough to eat. *(those who collect it)* i.e.the *zakat* - the collector, the divider, the scribe and the gatherer. *(reconciling people's hearts)* to make them Muslim, or strengthen their Islam, or to make their peers Muslim, or to defend the Muslims from schism. The first and the last are not given today according to ash-Shafi'i, because Islam is strong as opposed to the other two *madhhabs* which say this should be paid and is the soundest position. *(freeing slaves)* i.e. those who have a *kitaba*, a contract by which they purchase their freedom in instalments. *(those in debt)* people in debt provided that they contracted those debts not through rebellion, and do not have adequate funds to pay or to reconcile those who are separated, even if they are wealthy. (in the Way of Allah) i.e. those undertaking *jihad* who have no spoils, even if they are wealthy.

[As-Sawi: Given to those undertaking *jihad* who receive no spoils, even if they are wealthy. In the school of Malik it is also given to those seeking knowledge who are completely devoted in it. They can receive a payment from the *zakat*.]

(for travellers) those on journeys. *(an obligation)* It is in the accusative by the verb.

[Ibn Kathir: It is a judgement by the determination, obligation and division by Allah.]

(All-Knowing) concerning His creation *(All-Wise)* in what He does.

It is enough to give it to three people in each category, but not less than that since it must have the quality of the plural [which is three or more]. It is clear from the *Sunna* that the receipient must be a Muslim and that he should not be a descent of Hashim nor of 'Abdu'l-Muttalib (i.e. not from the family of the Prophet).

as-Suyuti:

(Zakat) Clarification of how *zakat* should be spent; it is for these eight and no one else is entitled to it. Malik said that it is not obligatory to have all the categories because the intention of it is to clarify that it does not go to any outside of these categories. That is what most of the Companions and Tabi'un said. Malik claimed consensus about it. Ash-Shafi'i said that it is the clarification how it is spent and must comprise all of them, so it is not permitted to spend it on one category or certain categories, even when the Imam divides it. When the individual who pays it divides it himself, the precondition is to give it to three people from cateogry to observe the plural used in the *ayat*. It is also used as a proof for the obligation of making the eight categories equal in *zakat* and so each category is paid an eighth.....etc.

(the poor and destitute) Many things are said about the difference between them. It is said that the poor have nothing and the destitute do not have enough and so are in a better state and the reverse is also said. Ad-Dahhak and an-Nakha'i said that the poor are the *Muhajirun* and the destitute are those who have not made *hijra.* Then when *hijra* ceased, that category was omitted. Ibn 'Abbas said that the poor are Muslims and the destitute are *dhimmis* and that one does not call poor Muslims destitute. Az-Zuhri and Muqatal said that the poor are in their homes and do not ask and the destitute ask. Al-Hasan said the reverse. Qatada said that the poor are people with chronic illness but the destitute are not, while both are needy. Mujahid said that the poor are without property but live among their people, tribe and relatives, whereas the destitute have no kin, tribe or relatives or property.

(those who collect it) Ibn 'Abbas said that they are the messengers. Ibn Abi Hatim transmitted that. It is used as a proof that it is permitted to pay the agent even if he is wealthy, or a slave, a *dhimmi* or one of the family of the Prophet, may Allah bless him and grant him peace. It is used as a proof by theose who say that it must be given to them and that it is not permitted for a man to divide it up himself. Ibn al-Faris said: "Permission to pay a wage to someone who is occupied with the affairs of the Muslims is inferred from this." Abu 'Ubayd used it as a proof of the permissibility of judges taking a wage.....

(reconciling hearts) Al-Hasan said, "They are those who enter Islam." Az-Zuhri said, "It refers to anyone who becomes Muslim, even if he is wealthy." Ibn Abi Hatim transmitted this from ash-Sha'bi. He said, "Today they reconciled." The Messenger of Allah, may Allah bless him and grant him peace, brought menÕs hears together in Islam. Abu Bakr cut off the inducement in Islam. These are two positions. One of them is that their portion is fixed and the second not. According to this, the category is omitted.....

(freeing slaves) Muqatal says for those with a *kitaba* and others say for simply setting free..... *(those in debt)* Those whose debts are not based on account of corruption. Some say that it can be given even if the debtor is wealthy, and to people who have debts from something unlawful and owe *zakat* and the debt will exhaust his property and then he needs what will pay the zakat for him. Debts of dead people are also included.

(in the Way of Allah) Muqatal and Ibn Zayd say that this refers those who go on expeditions in the Way of Allah. Its generality is used as a proof by those who say that it should be paid even if there is wealth. Some say that it is spent on all that is connected to *jihad*: treaties with the enemy, building fortresses, digging ditches, providing weapons and provision, and paying spies, even if they are Christians. Some say that *hajj* is included in "the way of Allah"and so it can be spent on someone going on hajj. *(for travellers)* Abu Ja'far said that these are people who go from one land to another.

61 Among them are some who insult the Prophet,

saying he is only an ear.

Say, 'An ear of good for you,

believing in Allah and believing in the muminun,

and a mercy for those among you who have iman.'

As for those who insult the Messenger of Allah,

they will have a painful punishment.

Ibn Juzayy:

(Among them are some who insult the Prophet) i.e. among the hypocrites. Their insulting the Prophet is by words and deeds. *(saying: He is only an ear)* i.e. he hears all that is said and confirms it. It is said that the one who said this was Nabil ibn al-Harith. He was one of the stubborn hypocrites. It is also said that it was 'Attab ibn Qays.

(Say: an ear of good for you) i.e. he listens to the good and the truth. *(believing in the muminun)* i.e. confirming them. You say, "I believe you," when you think someone is telling the truth.

(a mercy) In the nominative if joined to "ear", and genitive if to "good".

Jalalayn:

(among them) the hypocrites. *(who insult the Prophet)* by criticising him and transmitting what he said.

[As-Sawi: The reason this was revealed was that a group of the hypocrites spoke about the Prophet in an improper manner. One of them said, "Refrain from these words lest that be conveyed to him and we will be harmed on account of it." Al-Jullas ibn Suwayd said, "We will say what we like and then we will go to him and deny what we said and swear to it. He will accept what we say. Muhammad is an ear."]

(they say) when they were forbidden to do that *(he is only an ear)* i.e. "He hears every little thing and accepts it. When we swear to him that we did not say it, he believes us." *(an ear of good)* he does not hear evil. *(believing in the muminun)* he believes what they report to him. The *lam* (*li-muminin*) is

extra to distinguish between the belief of submission and others.

62 They swear to you by Allah in order to please you,

but it would be more fitting for them

to please Allah and His Messenger

if they are muminun.

Ibn Juzayy:

(they swear) i.e. the hypocrites swear *(it would be more fitting for them to please Allah and His Messenger)* Implying that it is more proper to please Allah and His Messenger. These two sentences omit the pronoun in the second since the first indicates it. It is said that the pronoun is the same because "please Allah and His Messenger" is one phrase.

Jalalayn:

(they swear to you) O believers, that they did not do what has reached you about their insulting the Messenger.

63 Do they not know that whoever opposes

Allah and His Messenger,

will have the Fire of Hell,

remaining in it timelessly, for ever?

That is the great disgrace.

Ibn Juzayy:

(whoever opposes Allah) i.e. those who are antagonistic and oppose. *((he) will have) Inna* is repeated here for stress. It is said that it is an appositive for "*minha*" It is said that that it is implied that it is obligatory "for him".

64 The munafiqun are afraid that a sura

may be sent down about them,

informing them of what is in their hearts.

Say: 'Go on mocking! Allah will expose

everything you are afraid of.'

Ibn Juzayy:

(The munafiqun are afraid that a sura may be sent down about them) i.e. a *sura* about them. The pronouns "them" and "their" refer to the hypocrites. Az-Zamakhshari said that the pronoun in "them" and "informing them" refers to the believers and "their hearts" to the hypocrites. The first is more likely.

(Say: Go on mocking) a threat *(Allah will expose everything you are afraid of)* That was done to them in the *sura* because it is their disgrace.

Jalalayn:

(about them) i.e. on them, the believers. *(informing what is in their hearts)* of hypocrisy. In spite of that, they still mocked. *(Allah will expose)* disclose their hypocrisy.

65 If you ask them they will say,

'We were only joking and playing around.'

Say: 'Would you make a mockery of Allah

and of His Signs and of His Messenger?

Ibn Juzayy:

(We were joking and playing) This was revealed about Wadi'a ibn Thabit. The Prophet heard that he had said, "This fellow thinks he will conquer the castles of Syria! How unlikely!" So he asked him about that and he said, "We were only chatting and joking."

Jalalayn:

(if) the *lam* of the oath. *(ask them)* about their mocking you and the Qur'an while they were travelling with you to Tabuk. *(they will say)* to excuse themselves. *(We were joking and playing)* indulging conversation just to pass the time and we did not mean anything by that. *(Say)* to them.

as-Suyuti:

(we were joking and playing) It indicates that the one who who jests and the one who is serious are the same when they utter words of kufr, and that mocking the signs of Allah is tantamount to *kufr*.

66 Do not try to excuse yourselves.

You have become kafir after having iman.

If one group of you is pardoned,

another group will be punished

for being evildoers.'

Ibn Juzayy:

(If one group of you is pardoned) One of their men whose name was Mukhashshin repented and died a martyr.

Jalalayn:

(you have become kafir after having iman) your disbelief has appeared after your display of faith. *(If is pardoned*) with the *ya'* based on the object or read the *nun*, meaning "We will pardon", based on the subject *(group of you)* because their sincerity and repentance like Mukhashshin ibn Humayyir *(will be punished*) reading with *ta'*, meaning a group will be punished, and read with *nun*, meaning "We will punish".*(evildoers)* they persisted in hypocrisy and mockery.

[NOTE: This *ayat* differs in Hafs and Warsh. Warsh reads "If one group of you is pardoned, another group will be punished." (*ta'* in both places). Hafs reads: "If **We** pardon one group of you, **We** will punish another group." (*nun* in both places)]

67 The men and women of the munafiqun

are as bad as one another.

They command what is wrong and forbid what is right

and keep their fists tightly closed.

They have forgotten Allah, so He has forgotten them.

The munafiqun are deviators.

Ibn Juzayy:

(and keep their fists tightly closed) an allusion to their miserliness. *(They have forgotten Allah)* i.e. neglected to remember Him (so He has forgotten them) Left them out of His mercy and bounty.

Jalalayn:

(as one another) i.e. they resemble one another as parts of the same thing are the same. *(they command what is wrong)* acts of rebellion against Allah and rejection of Allah. *(and forbid what is right)* belief and obedience to Allah. *(keep their hands fists closed)* do not spend in obedience to Allah's command. *(they have forgotten Allah)* abandoned His obedience. *(so He has forgotten them)* He has left them out of His kindness.

68 Allah has promised the men and women

of the munafiqun and kafirun

the Fire of Hell,

remaining in it timelessly, for ever.

It will suffice them.

Allah has cursed them.

They will have everlasting punishment.

Ibn Juzayy:

(Allah has promised the munafiqun) The basic root to express evil [i.e. a threat] is Form IV and Form I can be used if the evil is clearly stated. Form I is used here. *(and the kafirun)* i.e. those who openly state disbelief.

Jalalayn:

(Allah has promised)

[As-Sawi: The same verb is used to promise good and evil, and they differ in the verbal noun as wa'd and wa'îd.]

(It will suffice them) as a repayment and retribution. (*Allah has cursed them)* putting them far from His mercy. *(They will have a everlasting punishment)* constant for you, O hypocrites.

[As-Sawi: the punishment is not just the Fire, but bitter burning cold, and other things. It is also said to be punishment in this world.]

69 Like those before you who had greater strength than you

and more wealth and children.

They enjoyed their portion;

so enjoy your portion as those before you enjoyed theirs.

You have plunged into defamation as they plunged into it.

The actions of such people come to nothing

in the dunya or the akhira.

They are the lost.

Ibn Juzayy:

(Like those before you) This is addressed to the hypocrites. The *kaf* (like) occupies the position of the accusative. It implies: "You have done like those before you," or it is the *khabar* of the *mubtada'* implying: "You are like those before."

(You have plunged) i.e. you have become embroiled in. It is a metaphor derived from diving into water. It is only used for worthless and false talk. *(as they plunged)* Implying: in the same manner of plunging of those who already plunged into it. It is said that it is like those who plunged, so *alladhi* here according to this interpretation means "all". ("You have plunged in the way that all have plunged.")

Jalalayn:

(they enjoyed their portion)

[Ibn Kathir: Al-Hasan said that it is their *deen*.]

their portion of this world. *(you plunged)* into the false and attacked the Prophet. *(their actions come to nothing)*

[Ibn Kathir: i.e. their efforts were worthless because they will have no reward since they are corrupt.]

70 Has the news of those who came before them not reached them

the people of Nuh and 'Ad and Thamud,

71 and the people of Ibrahim

and the inhabitants of Madyan and the overturned cities?

Their Messengers brought them the Clear Signs.

Allah did not wrong them;

rather they wronged themselves.

Ibn Juzayy:

(Has not reached to them) This *ayat* threatens them with what happened to the earlier nations.

(overturned cities) i.e. Sodom and Gomorra, the cities of the people of Lut. *(Clear Signs)* i.e. miracles.

Jalalayn:

('Ad) the people of the Prophet Hud *(Thamud)* the people of the Prophet Salih.

(the inhabitants of Madyan) the people of the Prophet Shu'ayb. *(the overturned cities)* i.e. the cities of Lut, meaning their people.1 *(Clear Signs)* meaning miracles. They denied them and so they were destroyed. *(Allah did not wrong them)* by punishing them without them committing wrong actions. *(they wronged themselves)* by committing wrong actions.

[NOTE: The numbering in Warsh differs from Hafs at this point. Hafs has the above as one ayat while Warsh has it as two ayats.]

72 The men and women of the muminun

are friends of one another.

They command what is right and forbid what is wrong,

and establish salat and pay zakat,

and obey Allah and His Messenger.

They are the people on whom Allah will have mercy.

Allah is Almighty, All-Wise.

Ibn Juzayy:

(friends of one another) as a counter-balance to His words, *"The men and women of the munafiqun are as bad as one another"* (9:67) but it singles out the believers as having wilaya (protection and friendship).

Jalalayn:

(The muminun)

[Ibn Kathir: After mentioning the blameworthy qualities of the hypocrites, Allah then mentions the praiseworthy qualities of the believers. They help one another and mutually support one another as is reported in the *Sahih*, "The believer in relation to another believer is like the parts of a building - they mutually support one another," and he demonstrated that by entwining his fingers. He also said (*Sahih*), "The metaphor of the believers in their mutual love and mercy is like a single body. When one part of it suffers, the rest of the body prays for it with fever and sleeplessness."]

(They command what is correct and forbid what is wrong)

[As-Sawi: They love what is correct for themselves and their brothers. What is correct is all that is correct in the Shari'a, and that consists of every form of good. They are averse to what is wrong and are not pleased with it. What is wrong consists of all that is contrary to the Shari'a.]

(obey Allah and His Messenger)

[As-Sawi: i.e. with the tongue, the heart and all the limbs.]

(on whom Allah will have mercy)

[As-Sawi: i.e. in this world by faith and gnosis, and in the Next World by being eternally in the Garden and enjoying its bliss, and in the pleasure of Allah. All these qualities are in contrast to the previous qualities of the hypocrites.]

(Almighty) Nothing can prevent him carrying out His promise and His threat. *(All-Wise)* He only puts a thing in its proper place.

73 Allah has promised the men and women of the muminun
Gardens with rivers flowing under them,
remaining in them timelessly, for ever,
and fine dwellings in the Gardens of Eden.
And Allah's good pleasure is even greater.
That is the great victory.

Ibn Juzayy:

(gardens of Eden) It is said that 'Adn is the greatest city of the Garden. Az-Zamakhshari says that it is the name of a landmark in the Garden.

(And Allah's good pleasure of Allah is even greater) i.e. Allah's pleasure is greater than all what is mentioned. That is the meaning of what is mentioned in the *hadith*, "Allah says to the people of the Garden, 'Do you desire anything so that I can give you increase?' They will say, 'Our Lord, with what could You increase us?' He will say, 'My pleasure and that I will never be angry with you.'"

Jalalayn:

(Gardens of Eden) as a residence

74 O Prophet, do jihad against the kafirun and munafiqun

and be harsh with them.

Their shelter will be Hell.

What an evil destination!

Ibn Juzayy:

(Do jihad against the kafirun and munafiqun) *Jihad* against the rejectors is by the sword and *jihad* against the hypocrites is by the tongue as long as they do not openly display that which indicates their disbelief. If that appears from them, then their judgement is that of the *zindiq* (heretic). They disagree about whether or not he is killed. *(be harsh with them)* Harshness is the opposite of mercy and compassion. It can be by word, action, etc.

Jalalayn:

(Do jihad against the kafirun) with the sword.

[As-Sawi: utilising all the tools of war.]

(and the hypocrites) with the tongue and proof.

[As-Sawi: i.e. not with the sword since they have uttered the *shahada*. *Jihad* against them is by expending effort to counsel them and alarm them.]

(be harsh with them) with rebuke and hatred.

[As-Sawi: This means killing in respect of the rejectors, and humiliation and forcible prevention in respect of the hypocrites.]

(destination) to which they will return.

as-Suyuti:

(Do jihad against the kafirun and munafiqun) Used as evidence by the one who says that the hypocrites shoul;d to be killed. Ibn Abi Hatim transmitted from Ibn Mas'ud about it, "He said that it is with his hand. If he cannot do that, then it is with his tongue. If he cannot manage that, then it is with his tongue, and he should meet them with a stern face." It is transmitted that Ibn 'Abbas said, "*Jihad* against the rejectors is with the sword, and *jihad* against the hypocrites is with the tongue." That is

transmitted from al-Hasan and others. He said, "*Jihad* against the hypocrites is through the *hudud*-punishments."

75 They swear by Allah that they said nothing,
but they definitely spoke the word of kufr
and returned to kufr after their Islam.
They planned something which they did not achieve
and they were vindictive for no other cause
than that Allah and His Messenger had enriched them
from His bounty.
If they were to make tawba, it would be better for them.
But if they turn away, Allah will punish them
with a painful punishment in the dunya and the akhira,
and they will not find any protector or helper on the earth.

Ibn Juzayy:

(They swear by Allah that they said nothing) This was sent down about al-Jullas ibn Suwayd. He said, "If what Muhammad said is true, then we are worse than donkeys." That Prophet, may Allah bless him and grant him peace, heard about that and quoted it to him and he swore that he had not said it.

(they spoke the word of kufr) i.e. what al-Jullas said because that entails denial *(and returned to kufr after their Islam)* He did not say after their belief because they used to say with their tongues, "We believe" when belief had not entered their hearts.

(They planned something which they did not achieve) Al-Jullas plotted to kill the one who had reported that he said this. It is said that he plotted to kill the Prophet, and it is said that the *ayat* was sent down about 'Abdullah ibn Ubayy ibn Salul. The word of disbelief is what he said, "Fatten your dog and it will eat you." By it he meant what his words did not achieve, "If we return to Madina, the mightier will drive out the humbler."

(they were vindictive for no other reason than that Allah had enriched them) i.e. they only blamed him for the wealth whose due is that they be thankful for it. That referred to al-Jullas or about 'Abdullah ibn Ubayy.

(If they make tawba) Allah opened the door of repentance to him and al-Jullas repented and was became a good Muslim.

Jalalayn:

(They swear) the hypocrites. *(by Allah that they said nothing)* of the abuse which reached you regarding them. *(after their Islam)* i.e. they displayed disbelief after they displayed Islam. *(They planned something they did not achieve)* which was to assassinate the Prophet on the night of 'Aqaba when he returned from Tabuk. They numbered about ten men, but 'Ammar ibn Yasir struck the faces of their camels when he shielded the Prophet and they retreated.

[As-Sawi: It is also said to have been Hudhayfa.]

(were vindictive) disliked *(for no other reason than that Allah had enriched them)* with booty after their great need. The meaning is that they only obtained this from him, and it is not part of that which normally makes a person vindictive. *(if they make tawba)* from hypocrisy, and believe in you. *(if they turn away)* from belief. *(a painful punishment in this world)* by being killed *(and in the Next world)* by the Fire. *(they will not find any protector on the earth)* to preserve them from Him (nor helper) to protect them.

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as-Suyuti:

(They swear by Allah that they said nothing) The *ayat* contains the fact that mocking the signs of Allah is rejection and that the repentance of the *zindiq* is accepted. Al-Kaya and others mentioned that.

76 Among them there were some

who made an agreement with Allah:

'If He gives us of His bounty we will definitely give sadaqa

and be among the salihun.'

Ibn Juzayy:

(some made an agreement with Allah) This *ayat* was revealed about Tha'laba ibn Hatib. That is because he said, "Messenger of Allah, ask Allah to increase my property." The Messenger of Allah, may Allah bless him and grant him peace, told him, "A little for which you are grateful is better than a lot that is too much for you." He repeated the request to the Prophet until he made supplication for him. He had a lot of money and was so preoccupied with it that he abandoned the prayers and then he refused to pay *zakat*. This *ayat* was revealed about him, and then he brought his *zakat* to the Prophet who turned away from him and would not take it from him. He said, "Allah has commanded me not to take your *zakat*. Neither Abu Bakr, 'Umar or 'Uthman would take his *zakat*.

Jalalayn:

(be among the salihun) That was Tha'laba ibn Hatib. He asked the Prophet to ask Allah to give him wealth and said that he would then give everyone with a due his due. He prayed for him and he became wealthy and then stopped going to the Friday and group prayers and finally refused to pay *zakat*.

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as-Suyuti:

(some made an agreement with Allah) This *ayat* shows that breaking the promise and lying are among the qualities of hypocrisy, while fidelity and truthfulness are branches of faith. It also contains the fact that the consequence of wrong action is worse than the wrong action itself since He says, "He punished them with hypocrisy." That is used as evidence by the people who say that if someone swears that he will do such-and-such by Allah, then it is binding on him, and others say that the one who refuses to pay *zakat* is punished by not taking it from him as was done in the case of the one about whom this *ayat* was sent down.

77 But when He does give them of His bounty

they are tight-fisted with it and turn away,

Ibn Juzayy:

(they were tight-fisted with it) indicating their refusal to pay *zakat*.

Jalalayn:

(turn away) from obedience to Allah.

78 so He has punished them by putting hypocrisy in their hearts

until the day they meet Him

because they failed Allah in what they promised Him

and because they lied.

Ibn Juzayy:

(He has punished them by putting hypocrisy in their hearts) A penalty for rebellion which is worse than it. *(until the day they meet Him)* A judgement that they will die hypocrites.

Jalalayn:

(so) i.e. this will be their end. *(hypocrisy)* firmly entrenched in them.

[As-Sawi: As a result of their tightfistedness, they inherited hypocrisy firmly in their hearts.]

(until the Day they meet Him) which is the Day of Rising.

[As-Sawi: The final end of the firm establishment of hypocrisy in their hearts. The wisdom of using the plural adverb here is that even though the reason that the *ayat* was sent down was about one person, the plural indicates that the judgement of this will remain for whoever has this description from the beginning of time until its end. It is not specific to Tha'laba.]

(because they failed Allah in what they had promised Him.)

[As-Sawi: It is related that among the signs of the hypocrite are: when he swears, he lies; when he makes a promise, he breaks it; and when he is trusted he betrays.]

(because they lied) he came after that to the Prophet and brought his *zakat* but the Prophet said, "Allah has forbidden me to accept it from you." He began to pour earth on his head. Then he brought it to Abu Bakr but he would not accept it either, and then to 'Umar and he would not accept it, and then to 'Uthman who did accept it. He died in 'Uthman's khalifate.

79 Do they not know that Allah knows

their secrets and their private talk,

and that Allah is the Knower of all unseen things?

Jalalayn:

(do they not know) the hypocrites *(that Allah knows their secrets)* what they conceal in themselves *(their private talk)* what they secretly conceal between themselves. *(Allah is the Knower of all unseen things)* What ever is concealed from the eyes.

When the *ayat* commanding *sadaqa* was sent down, a man came and gave a lot of *sadaqa*. The hypocrites sneered, "A show-off." Then a man came and gave a *sa'* (four *mudds*, a *mudd* being a double-handed scoop) and they sneered, "Allah has no need of this person's *sadaqa*," and so the next *ayat* was revealed.

80 As for the people who find fault with those muminun

who give sadaqa spontaneously,

and with those who can find nothing to give

but their own effort,

and deride them,

> **Allah derides them.**
>
> **They will have a painful punishment.**

Ibn Juzayy:

(Those who find fault with those who give sadaqa..) It was revealed about the hypocrites when 'Abdu'r-Rahman ibn 'Awf gave 4000 dirhams. They said, "This is only to show off." The root of *mutawwi'in* is *mutatawwi'in*. Here it means giving a lot of *sadaqa*. *(those who can find nothing to give but own their effort)* those who can only give a little which they actually do. This was sent down about Abu 'Aqil who gave a *sa'* of dates. The hypocrites said, "Allah does not need this *sadaqa*." *(and deride them)* i.e. make light of them.

(Allah derides them) naming the punishment with the name of the wrong action.

Jalalayn:

(Allah derides them) in recompense for their derision.

as-Suyuti:

(Those who find fault) This contains the prohibition against criticising and mocking the believers.

> **81 You can ask forgiveness for them,**
>
> **or not ask forgiveness for them.**
>
> **Even if you asked forgiveness for them seventy times,**
>
> **Allah still would not forgive them.**
>
> **That is because they have rejected Allah and His Messenger.**
>
> **Allah does not guide deviant people.**

Ibn Juzayy:

(You can ask forgiveness for them or not ask forgiveness for them) This can have two meanings. One is that the expression is a command, and means: whether you ask forgiveness for them or do not ask forgiveness for them, Allah will not forgive them as has come in *Surat al-Munafiqun*. The other is that there is a choice, so it is as if He were saying: "If you like, ask forgiveness for them, and if you like, do not ask forgiveness for them." Then Allah informed him that He will not forgive them. This is more likely because of the words of the Messenger of Allah, "Allah gave me a choice and I chose." That is when 'Umar said, "Are you going to pray over 'Abdullah ibn Ubayy when Allah has forbidden

you to pray over him?"

(seventy times) This number is mentioned as a metaphor for a large number.

Jalalayn:

(ask forgiveness) O Muhammad *(or do not ask forgiveness for them)* giving him a choice about and he said, "I was given a choice, so I chose" i.e. to ask forgiveness. Al-Bukhari related that. *(seventy times)* It is said to men stress for asking forgiveness often. In al-Bukhari, the *hadith* reads, "If I knew that if I were to add another seventy, he would be forgiven, I would have added them." It is said that the number is particular to his *hadith*. Also, "I would do more than seventy." So it was clear to him that forgiveness is cut off by the *ayat*.

Ayats 82-111

82 Those who were left behind

were glad to stay behind the Messenger of Allah.

They did not want to do jihad

with their wealth and themselves

in the Way of Allah.

They said, 'Do not go out to fight in the heat.'

Say: 'The Fire of Hell is much hotter,

if they only understood.'

Ibn Juzayy:

(Those who were left behind were glad) those whom the Prophet left behind Tabuk and stayed back from it. This is debasement and censure of them. That is why He did not say *mutakhallifun* (to stay behind) i.e. to sit back, but *khilaf*. *(behind the Messenger of Allah)* i.e. After him when he went to Tabuk. According to this *khilaf* is a preposition. It is said that it is a verbal noun derived from *khalafa*, and therefore it is an object.

(They said: 'Do not go out in the heat') A man from the Banu Salma said this as it was hard for him to travel to Tabuk in the heat.

Jalalayn:

(do not go out) do not go out to *jihad* (much hotter) than Tabuk.

[1. As-Sawi: i.e. because the heat of this world vanishes while the heat of Jahnnam remains and endures and will never leave them. If anyone prefers appetites to what pleases his Master, his refuge will beJahannam. If anyone prefers the pleasure of his Lord over his appetites, his refuge is the Garden. This is why it is related that the Garden is encircled with disliked things and the Fire is encircled with appetites.]

(understood) If they had known that, they would not have stayed behind.

83 Let them laugh little and weep much,

in repayment for what they have earned.

Ibn Juzayy:

(let them laugh little) An imperative which conveys information. Laughing little is during the time they are in this world and weeping a lot is in the Next World. It is said that it has the meaning of the command, i.e. they must laugh little and weep much in this world when they are in it.

Jalalayn:

(laugh little) in this world *(weep)* in the Next World.

[Ibn Kathir: Anas reports that the Prophet , may Allah bless him and grant him peace, said, "O people! Weep, and if you cannot weep, thne pretend to weep. The people of the Fire will weep until their tears flow down their faces like buckets until tears are cut off. Then blood will flow and the eyes will be emptied. If ships were to be driven in it, they would be able to sail."]

84 If Allah returns you to a group of them,

and they ask you for permission to go out,

say, 'You will never go out with me,

nor will you ever fight an enemy with me.

You were happy to stay behind the first time,

so stay behind with those who are left behind.'

Ibn Juzayy:

(to a group of them) He did not say "to them" because some repented of hypocrisy and regretted staying behind.

(You will never go out with me) a penalty for them which contains humiliation and censure. *(the first time)* in the expedition to Tabuk. *(stay behind with those who stay behind)* with those who sit back - the women and children.

Jalalayn:

(If Allah returns you) from Tabuk *(to a group of them)* of the hypocrites who stayed behind in Madina. *(and they ask you for permission to go out)* on another expedition. *(stay behind with those who are left behind)* who do not have to go on the expedition: the women, children and others. When the Prophet said the funeral prayer over Ibn Ubayy, the next *ayat* was sent down.

85 Never pray over any of them who die

or stand at their graves.

They rejected Allah and His Messenger

and died as deviators.

Ibn Juzayy:

(Never pray over any of them who die) sent down about 'Abdullah ibn Ubayy ibn Salul when the Messenger of Allah, may Allah bless him and grant him peace, prayed over him when he died. It is related that he prayed over him and then the *ayat* was revealed. It is related that when he went to pray over him, Jibril came and took hold of his garment and recited to him: "Never pray over any of them who die..." so the Messenger of Allah left without praying over him.

Jalalayn:

(or stand at his grave) when he is buried or to visit him. *(deviators)* rejectors.

as-Suyuti:

(Never pray over any of them who die) A prohibition against praying over the unbeliever and standing at his grave and praying and asking for forgiveness for him.

86 Do not let their wealth and their children impress you.

Allah merely wants to punish them by them in the dunya,

and for them to expire while they are kafirun.

Jalalayn:

(do not let ... impress you)

[As-Sawi: This expression is repeated for emphasis (*ayat* 55) in the warning. The first *ayat* has *fa'* and this one has *waw* because what precedes it is connected to it.

(*tazhaqa*) means "leave, depart).

87 When a sura is sent down saying:

'Have iman in Allah

and do jihad together with His Messenger,'

those among them with wealth will ask you to excuse them,

saying, 'Let us remain with those who stay behind.'

Ibn Juzayy:

(When a sura is sent down) It is said that it is *Surat at-Tawba.* It is more likely that it is general.

Jalalayn:

(sura) i.e. a part of the Qur'an. *(those with wealth)*

[As-Sawi: i.e. affluence in wealth. It is said to refer to the leaders. They are singled out for mention because they are able to travel but did not do it because of their hypocrisy. The one who is unable to do that has no need to ask to be excused.]

88 They are pleased to be with those who stay behind.

Their hearts have been sealed up

so they do not understand.

Jalalayn:

(those who stay behind) plural of *khâlifa*, i.e. the women who stay behind in the houses. (Their hearts have been sealed up)

[Ibn Kathir: because of their refusal to go out on jihad with the Messenger in the Way of Allah. They do not understand the good that that doing that contains for them nor the harm contained in avoiding it.]

(they do not understand) good.

89 But the Messenger and those who have iman along with him

have done jihad with their wealth and with themselves.

They are the people who will have the good things.

They are the ones who are successful.

Ibn Juzayy:

(But the Messenger) The *ayat* means: if those people stay behind, nevertheless the Messenger and those with him have done *jihad*. *(the good things)* General to the benefits of both worlds. It is said to

be the houris since He says *"khayrat hisan"*.

90 Allah has prepared Gardens for them
with rivers flowing under them,
remaining in them timelessly, for ever.
That is the great victory.
91 The desert arabs came with their excuses
asking for permission to stay,
and those who lied to Allah and His Messenger
stayed behind.
A painful punishment will afflict
those among them who are kafir.

Ibn Juzayy:

(those with excuses came) They are the *mu'tadhirun*; the *ta'* is assimiliated into the *dhal* and its vowel is moved to the *'ayn*. They disagree about whether they were telling the truth or lying. It is said that they were those who were unable to make excuses in the matter. It is when someone is unable to find an excuse. Its form on this basis is *mu'filun*. It is related that it was sent down about some people of the tribe of Ghaffar.

(Those who lied to Allah and His Messenger stayed behind) They were the people who did not go on *jihad* nor ask excuses to stay behind them, so they lied when they claimed to believe.

(will afflict those among them who are kafir) i.e. among those who made excuses.

Jalalayn:

(those with excuses) Those who made excuses, also recited as *mu'dhirun*. *(came)* to the Prophet. *(asking for permission to stay*) to stay behind because of some excuse that they made and so he excused them. *(Those who lied to Allah and His Messenger stayed behind)* in the claim to be believers on the part of the hypocrites among the desert Arabs when they came to make their excuses.

[As-Sawi: i.e. there were two groups. One group came and made false excuses - these were Asad and Ghatafan. They excused themselves due to hardship and large families. Another group did not come at all and they lied (Form I by agreement) in the seven readings, and Form II in a rare reading.)]

92 Nothing is held against the weak and sick

nor against those who find nothing to spend,

provided they are true to Allah and His Messenger –

there is no way open against good-doers,

Allah is Ever-Forgiving, Most Merciful –

Ibn Juzayy:

(Nothing is held against the weak and sick) There is no blame for the people who have sound excuses - physical weakness and poverty - when they do not go on raids. It is said that the weak here are women and children, but this is unlikely. *(those who find nothing to spend)* It is said that it was sent down about the Banu Muqarrin. They were six brothers who were Companions of the Prophet. It is said that it was about 'Abdullah ibn Mughaffal al-Muzani. *(provided they are true to Allah)* i.e. in their intentions and words, even if they did not go out to raid.

(There is no way open against good-doers) He describes them as "good-doers" because they were sincere to Allah and His Messenger. The penalty, harshness and censure is removed from them.

Jalalayn:

(weak) old people. *(sick)* like the blind and those with a temporary illness. *(nothing to spend)* on jihad. *(Nothing is held)* There is no wrong action in staying behind. *(provided they are true to Allah and His Messenger)* in the state of their staying behind without starting false rumours and making people reluctnat to go, and in obedience. *(There is no way open)* means of punishment.

as-Suyuti:

(Nothing is held against the weak) This removes the duty of *jihad* from the weak and sick and the one who does not find the wherewithal or equipment or mounts for *jihad*. *(There is no way open against the good-doers)* Ibn al-Faris said that it is used as a proof for fighting ferocious animals which are dangerous.

93 nor is anything held against those who,

when they came to you

for you to provide them with mounts

and you said, 'I cannot find anything

on which to mount you,'

turned away with their eyes overflowing with tears,

overcome by grief at having nothing to give.

Ibn Juzayy:

(nor against those who, when they come to you ... for mounts) It is said that this was the Banu Muqarrin and it is said it was Ibn Mughaffal and and it is said it was seven of various tribes who were "the weepers". The meaning is to mount them on camels.

(I cannot find anything on which to mount you) Or they turned away when you returned from Tabuk.

Jalalayn:

(come to you for mounts) to go out with you to raid. They were seven of the Ansar.

[As-Sawi: They are called "the Weepers". Al-'Abbas gave mounts to two of them and 'Uthman to three, in addition to the army he prepared, and Yamin ibn 'Umar an-Nadri gave mounts to two.]

It is also said that it was the Banu Muqarrin.

[As-Sawi: They were three brothers; and it is also said that they were the companions of Abu Musa al-Ash'ari.]

(turned away) the apodosis of *idha*, i.e. when they turned away. *(at having nothing to give)* on jihad.

94 There are only grounds against those

who ask you for permission to stay when they are rich.

They were pleased to be among those who were left behind.

Allah has sealed up their hearts so they do not know.

95 They will make excuses to you when you return to them.

Say: 'Do not make excuses, we will not believe you.

Allah has already informed us about you.

Allah will see your actions, as will His Messenger.

Then you will be returned

to the Knower of the Unseen and the Visible,

and He will inform you regarding what you did.'

Ibn Juzayy:

(We will not believe you) i.e.we do not think that you are telling the truth *(informed us about you)* an adjective of something elided, the second object. It implies: "Allah has informed us the whole of your business."

Jalalayn:

(they will make excuses) for staying behind. *(when you return to them)* from the expedition. *(Say)* to them. *(We will not believe you)* that you are telling the truth. *(informed us about you)* i.e. informed us about your true states. *(you will be returned)* in the Resurrection. *(Knower)* Allah. *(inform you regarding what you did)* and repay you for your deeds.

96 They will swear to you by Allah when you return to them,

so that you leave them alone.

Leave them alone, then! They are filth.

Their shelter will be Hell

as repayment for what they did.

Jalalayn:

(leave them alone) not rebuke them. *(filth)* impurity due to their inward corruption.

97 They will swear to you to make you pleased with them,

but even if you are pleased with them,

Allah is certainly not pleased with deviant people.

Jalalayn:

(is not pleased) with them and your pleasure will not help them at all against the anger of Allah.

98 The desert arabs are more obdurate in kufr and hypocrisy

and more likely not to know the limits

which Allah has sent down to His Messenger.

Allah is All-Knowing, All-Wise.

Ibn Juzayy:

(desert Arabs) nomadic Arabs. *(are more likely not to know the limits Allah has sent down)* i.e. they are more likely not to know the Shari'a because they are far from civilisation and the gatherings of knowledge.

Jalalayn:

(are more obdurate in kufr and hypocrisy) than the people of the cities since they are rough and their nature is coarse and they are far from listening to the Qur'an. *(not to know the limits)* the judgements and laws of the Shari'a.

[Ibn Kathir: In the *hadith*, "The one who lives in the desert is rough; the one who follows game is heedless, and the one who comes to the Sultan is tempted." (Abu Dawud, at-Tirmidhi and an-Nasa'i from Sufyan ath-Thawri) Since the desert dwellers are coarse and rough, Allah did not send a Messenger among them, and the Messengers were went from the people of the cities.]

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as-Suyuti:

(The desert Arabs are more obdurate in kufr and hypocrisy) It is used as evidence by the one who does not accept the testimony of the desert dweller over the town-dweller. Their testimony is accepted by the one who uses as evidence, "among the desert Arabs are those who believe in Allah."

99 Among the desert arabs there are some

who regard what they give as an imposition

and are waiting for your fortunes to change.

The evil turn of fortune will be theirs!

Allah is All-Hearing, All-Knowing.

Ibn Juzayy:

(Among the desert Arabs are some who regard what they give as an imposition) i.e. *zakat* and spending in the way of Allah are burdensome for them, and they regard that as an imposed liability which they do not actually owe. *(are waiting for your fortunes to change)* i.e. they are waiting for

disasters of this world to befall you.

(the evil turn of fortunewill be theirs) This is either a predicate (*khabar*), meaning a statement, or a supplication.

Jalalayn:

(what they give) in the way of Allah. *(an imposition)* a fine imposed on them and a loss because they do not hope for its reward. They only spend out of fear. They were the Banu Asad and Ghatafan. *(are waiting for your fortunes to change)* fortune to turn against you so that they will be freed of you.*(the evil turn of fortunewill be theirs)* i.e. they will have punishment and destruction, not you. *(Allah is All-Hearing)* He hears His slaves *(All-Knowing)* He knows their actions.

100 And among the desert arabs there are some
who have iman in Allah and the Last Day
and regard what they give as something
which will bring them nearer to Allah
and to the prayers of the Messenger.
It does indeed bring them near.
Allah will admit them into His mercy.
Allah is Ever-Forgiving, Most Merciful.

Ibn Juzayy:

(the prayers of the Messenger) i.e. his supplications for them. It is joined to *"what they give"*, i.e. by their spending they intend to draw near to Allah and gain the supplication of the Messenger on their behalf. It is said that it was sent down about the Banu Muqarrin.

Jalalayn:

(Among the desert Arabs there are some who believe) like the tribes of Juhayna and Muzayna. *(what they give)* in the Way of Allah. *(nearer to Allah)* as a means of drawing near to Him *(prayers)* supplications. *(it does)* their spending does. *(bring them near)* to Him. *(His mercy)* His Garden. *(Allah is Ever-Forgiving)* to those who obey Him.

101 The forerunners – the first of the Muhajirun and the Ansar –

and those who have followed them in doing good:

Allah is pleased with them and they are pleased with Him.

He has prepared Gardens for them

with rivers flowing under them,

remaining in them timelessly, for ever and ever.

That is the great victory.

Ibn Juzayy:

(the forerunners, the first) It is said that it is those who prayed to two *qiblas* and it is said that it is those who were martyred at Badr and it is said it is those who were present at the Homage of Ridwan. *(and those who have followed them)* The rest of the Companions. That includes the Tabi'un and those after them until the Day of Rising with the precondition they are good-doers.

Jalalayn:

(the forerunners, the first) Those who were present at Badr or all the Companions. *(and those who have followed them)* until the Day of Rising.

[As-Sawi: so it includes the righteous of every age.]

(in doing good) in action. *(Allah is pleased with them)* for obeying them.

[As-Sawi: i.e. accepts their actions and rewards them for it and gives them what He has not given any of His creation.]

(and they with Him) with His reward.

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as-Suyuti:

(the forerunners, the first) It entails the preference for those who came before to Islam and emigrated, and that the forerunners among the Companions are better than those after them.

102 Some of the desert Arabs around you are munafiqun

and some of the people of Madina

are obdurate in their hypocrisy.

You do not know them but We know them.

We will punish them twice over

and then they will be returned to a terrible punishment.

Ibn Juzayy:

(obdurate in their hypocrisy) i.e. bold in it. It is said that they are constant in it. *(We will punish them twice over and then they will be returned to a terrible punishment)* A terrible punishment is the punishment of the Fire. As for the two times before it, the second is the punishment of the grave and the first is their punishment by carrying out the *hudud* on them. It is said that it is by their disgrace by hypocrisy.

Jalalayn:

(around you) people of Madina *(some of the desert Arabs are munafiqun)* Like Aslam, Ashja' and Ghifar. *(and some of the people of Madina)* are hypocrites as well. *(obdurate in their hypocrisy)* stubborn and persistent in it.

[As-Sawi: i.e. they die in it without repenting.]

(you do not know them) addressed directly to the Prophet. *(We will punish them twice over)* by disgrace or being killed in this world and by the punishment of the grave. *(they will be returned)* in the Next World *(to a terrible punishment)* the Fire.

as-Suyuti:

(We will punish them twice over and then they will be returned to a terrible punishment) Abu Malik said that twice over is the punishment in this world and the punishment in the grave. Ibn Abi Hatim transmitted that.

103 But others have acknowledged their wrong actions

and mixed a right action with another which is wrong.

It may well be that Allah will turn towards them.

Allah is Ever-Forgiving, Most Merciful.

Ibn Juzayy:

(Others have acknowledged their wrong actions) It is said that this *ayat* was sent down about Abu Lubaba. His virtuous action was *jihad* and his bad action consisted of advising the Banu Qurayza. It is said that it refers to the believers who stayed behind Tabuk. Their virtuous action was their previous action and their bad action was to stay behind from Tabuk. It is related that they tied themselves to the pillars of the mosque and said, "We will not free ourselves until the Messenger of Allah frees us"Ó It is said that it is general about the community until the Day of Rising. Some of them said that there is no *ayat* in the QurÕan more hopeful than this *ayat* for this community.

Jalalayn:

(Others have acknowledged their wrong actions) in staying behind.

[As-Sawi: Those who stayed behind Tabuk fell into three categories. One category was the hypocrites who persisted in their hypocrisy. One category was those who repented and acknowledged their wrong actions and offered an excuse, and the third category acknowledged their wrong actions and did not offer an excuse.]

(and mixed a right action) which is their *jihad* before that or their acknowledgement of their wrong actions or something else. *(with another which is wrong)* which is their staying behind.

[As-Sawi: *Waw* has the meaning of *ba'*.]

(It may well be that Allah will turn towards them...) Thise was sent down about Abu Lubaba and a group who tied themselves to the pillars of the mosque when they heard what had been sent down about those who had stayed behind and they swore that only the Prophet would release them. He released them when the next *ayat* was sent down.

104 Take zakat from their wealth

to purify and cleanse them

and pray for them.

Your prayers bring relief to them.

Allah is All-Hearing, All-Knowing.

Ibn Juzayy:

(Take zakat from their wealth) It is said that it was revealed about those who stayed behind who tied themselves to the pillars when Allah turned to them. They said, "Messenger of Allah, we want to give *sadaqa* with our property." This *ayat* was revealed down and he took their property. It is said that it is the obligatory *zakat*. The pronoun in general refers to all Muslims. *(to purify and cleanse them)* Addressed to the Prophet..

(pray for them) i.e.make supplication for them. *(bring relief to them)* i.e. makes their selves still; it designates sound belief or tranquillity of the selves when they know that Allah turns to them.

[NOTE: The word used here is *sadaqa*, which is used to apply to *zakat* as well as general *sadaqa*.]

Jalalayn:

(by which) to purify them from their wrong actions. He took a third of their property and gave it away as *sadaqa*. *(pray for them)* make supplication for them. *(bring relief)* are a mercy *(to them)* It is said that it is peace of mind because of the acceptance of their repentance.

as-Suyuti:

(Take zakat from their wealth) Used as evidence by those who say that *zakat* is obligatory on herds and fruits because they were the greatest source of wealth among the Companions at that time. Ibn Abi Hatim transmitted from 'Ikrima about these words, that it is "from camels, cattle, sheep, etc." The *ayat* is used as a proof for paying the *zakat* to the ruler.

(pray for them) It is used as evidence for the recommendation to make supplication for the one who pays *zakat*. The Zahirites say that it is obligatory for the ruler. Ibn 'Abbas said that "pray for them" means to ask forgiveness for them. As-Suddi said, "supplicate for them." Ibn Abi Hatim transmitted both statements. It is said that it means the prayer over the dead person. Some people take the literal meaning of the *ayat* to be the permission to pray over other than Prophets. *(your prayers bring relief to them)* Those who refused to pay zakat to Abu Bakr used it as a proof, "We will only pay *zakat* to the one whose prays being us relief," meaning the Prophet, may Allah bless him and grant him peace.

105 Do they not know that Allah accepts tawba from His slaves

and acknowledges their zakat,

and that Allah is the Ever-Returning, the Most Merciful?

Ibn Juzayy:

(Do they not know that Allah accepts repentance from His slaves) The pronoun "they" refers to those who repented of staying behind. It is said that it is those who stayed behind and did not repent. It is said that it is general. The point of the stressed pronoun is to single out Allah as accepting repentance rather than others. *(and acknowledges their zakat)* It is said that it means to command it and it is said that He accepts from His slaves.

Jalalayn:

(Ever-Returning) to His slaves in accepting their repentance. *(Most Merciful)* to them. The question is meant for confirmation, and the aim is to encourage them to repent and give sadaqa and pay zakat.

[Ibn Kathir: This is to encourage repentance and *sadaqa*, each of which makes wrong actions fall away and effaces them. Allah reports that when anyone turns to Him, He then turns to him, and that if anyone gives *sadaqa* from lawful wealth, Allah accepts it with His right hand and makes it grow for the person until a single date becomes like Mount Uhud.]

106 Say: 'Act, for Allah will see your actions,

and so will His Messenger and the muminun.

You will be returned to the Knower of the Unseen and the Visible

and He will inform you regarding what you did.'

Jalalayn:

(Say) to them or to people.

[As-Sawi: That contains an immense promise for those who obey Allah and a threat to those who rebel. The meaning is: "Act, O you who repent," or "O people." Whatever good you do will be rewarded, and whatever evil will be recompensed by retribution unless Allah pardons you.]

(Act) as you like. *(you will be returned*) in the Resurrection. *(the Knower)* Allah. *(He will inform you regarding what you did)* to repay you for them.

[Ibn Kathir: The Messenger of Allah, may Allah bless him and grant him peace, said, "If one of you where to do something inside a solid stone without any door or aperture, Allah will still bring forth his action to people, no matter what it is." It is related that the actions of the living are shown to their dead relatives in the Interspace, as is related from the Prophet, "Your actions are shown to your dead relatives and tribe. If it is good, they rejoice in it. If it is other than that, they say, 'O Allah, do not make them die until You have guided them as You guided us.'"]

107 And others are left awaiting Allah's command

as to whether He will punish them or turn to them.

Allah is All-Knowing, All-Wise.

Ibn Juzayy:

(Others are left) It is said that they are the three who stayed behind before Allah turned to them. It is said that they are those who built the Mosque of Harm.

Jalalayn:

(others) of those who stayed behind *(are left)* deferred from repentance *(Allah's command*) to do regarding them as He wills. *(whether He will punish them)* by making them die without repentance.

(turn to them) [As-Sawi: by accepting their repentance] *(All-Knowing)* of His creation *(All-Wise)* regarding what He will do with them.

They are the three who came later: Murara ibn ar-Rabi', Ka'b ibn Malik, and Hilal ibn Umayya. They stayed behind out of laziness and and inclination for tranquillity. They did not offer excuses to the Prophet like others did. So their business was delayed for fifty days during which the people kept apart from them until acceptance of their repentance was revealed.

108 As for those who have set up a mosque,

causing harm and out of kufr,

to create division between the muminun,

and in readiness for those who previously

made war on Allah and His Messenger,

they will swear, 'We only desired the best.'

But Allah bears witness that they are truly liars.

Ibn Juzayy:

(those who have set up a mosque) "those" is recited without the *waw* (and) to describe *"others are left"* in the previous *ayat*, or implying: they are those.... This recitation is according to the statement of the one who said "those awaiting Allah's command" are the people of the Mosque of Harm. "Those" is also recited with *waw*, joined to "others are left". This reading is according to those who say that those in suspense are are the three who are left behind.. *(causing harm and out of kufr)* The Banu 'Amr ibn 'Awf of the Ansar built the mosque of Quba' and the Messenger of Allah, may Allah bless him and grant him peace, came and prayed there. Its people were envied on that account by the Banu Ghanm ibn 'Awf and the Banu Salim ibn 'Awf. So they built another mosque near it to stop people from praying in the Quba' mosque. That was the harm they intended. They asked the Messenger of Allah, may Allah bless him and grant him peace, to come and pray for them in it and this *ayat* was revealed about it.

(to create division between the muminun) They meant to separate the believers from the Mosque of Quba'. *(and in readiness for those who previously made war on Allah and His Messenger)* i.e. waiting for the one who fighs Allah and His Messenger. He was Abu 'Amir ar-Rahib who the Messenger of Allah called a *fasiq*. He was one of the people of Madina. When the Messenger of Allah came to Madina, he fought with rejection and hyprocrisy, and then left for Makka and formed the parties of the idolaters. When Makka was conquered, he went to Ta'if. When the people of Ta'if became Muslim, he went to Syria and sought the help of Caesar. He died there. The people of the Mosque of Harm said, "When Abu 'Amir came to Madina, he prayed in this mosque." "Before" indicates what he did with the Parties.

(they will swear, 'We desired the best.") i.e. the best quality, which is the prayer and *dhikr* of Allah. Allah called them liars in what they said.

Jalalayn:

(those who have set up a mosque) They were twelve hypocrites. (causing harm) to the people of the Mosque of Quba' *(and out of kufr)* because they built it at the command of Abu 'Amir ar-Rahib so that it could be a refuge to which those who were with him could retreat. He had gone to bring the armies of Caesar to fight the Prophet. *(to create a division between the believers)* who prayed at Quba by having some of them pray in their mosque instead.*(previously)* i.e. before it was built. It is this Abu 'Amir. *(They will swear, 'We only desired)* by building it. *(the best)* of friendliness by relief from the rain and heat and to make more space for the Muslims.

109 Do not ever stand in it.

A mosque founded on taqwa from the first day

has a greater right for you to stand in it.

In it there are men who love to purify themselves.

Allah loves those who purify themselves.

Ibn Juzayy:

(Do not ever stand in it) A prohibition against the Prophet coming to it and praying in it. The Messenger of Allah, may Allah bless him and grant him peace, did not go by it on his way.

(a mosque founded on taqwa) It is said to be the mosque of Quba. It is said to be the mosque of the Prophet in Madina. That is related from the Messenger of Allah, may Allah bless him and grant him peace.

(in it are men who love to purify themselves) They used to remove impurities with water. It was revealed about the Ansar according to the one who says that the mosque founded in *taqwa* was the mosque of Madina. It was sent down especially about the Banu 'Amr ibn 'Awf according to those who say that the mosque based on *taqwa* was the mosque of Quba.

Jalalayn:

(Do not stand) pray *(in it ever)* He sent some people to pull it down and burn it and they put it in its place a rubbish heap where they threw carcasses. *(a mosque founded on taqwa from the first day)* Established the day you came to the abode of the *Hijra*, and it is the mosque of Quba' as it says in al-Bukhari. *(has greater right that you should stand in it)* to pray. *(in it there are men)* the Ansar. *(men who love to purify themselves. Allah loves those who purify themselves)* i.e. He rewards them. The Prophet went to the mosque of Quba and said, "You have been praised for purification in the story of your mosque. What is this purification by which you purify yourselves?" They said, "By Allah, Messenger of Allah, we do not know anything but that we had some neighbours who were Jews and

they used to wash themselves after going to the lavatory and so we wash as they wash." In a *hadith* related by al-Bazzar, they said, "We use water after stones." He said, "It is that. You must do it."

as-Suyuti:

(Do not stand in it) A prohibition against praying in mosques built for reputation or showing-off.

110 Who is better:

someone who founds his building

on taqwa of Allah and His good pleasure,

or someone who founds his building

on the brink of a crumbling precipice

so that it collapses with him

into the Fire of Hell?

Allah does not love wrongdoers.

Ibn Juzayy:

(Who is better: someone who founds his building on fearfulness of Allah (taqwa) and His good pleasure or someone who founds his building on the brink of a crumbling precipice) This *ayat* is a question which means confirmation. That which was based on *taqwa* and pleasure was the mosque of Madina or the mosque of Quba. That which was based on the brink of a crumbling precicipe was the Mosque of Harm. Basing a building on *taqwa* and pleasure is to have a good intention for it, and to intend it for the sake of Allah and the victory of the Shari'a. Basing on the brink of a crumbling precipice is by corrupt intention and intending to show off and divide the believers. That is metaphor and a stunning simile.

(so that it collapses with him into the fire of Hell) i.e. throws him into Hell. This is a consequence of the metaphor. Since it is like the precipice, it is described as crumbling as is the precipice. It is said that that is a reality and that he will fall into the fire of Hell and smoke will issue from the place. It is sound that the Messenger of Allah, may Allah bless him and grant him peace, commanded it to crumble and it crumbled.

Jalalayn:

(and His good pleasure) hope. *(collapse with him)* fall along with its builder (into the Fire of Hell)

[As-Sawi: It is reported that when they demolished its foundations, they saw smoke rising from the

site.]

This is a report containing the metaphor of what is built on the opposite of fearfulness of Allah. The question is not an actual question, but confirmation, i.e. the first, which is the mosque of Quba, is good, and the second is the example of the Mosque of Harm.

111 The buildings they have built will not cease

to be a bone of contention in their hearts,

until their hearts are cut to shreds.

Allah is All-Knowing, All-Wise.

Ibn Juzayy:

(The buildings which they have built will not cease to be a bone of contention in their hearts) i.e. doubt about building them will remain in the hearts of the people of the Mosque of Harm, i.e. doubt in Islam because of building it since they believed their action to be correct, or it is due to exasperation because of its destruction. *(until their hearts are cut to shreds)* i.e. unless they die.

Jalalayn:

(contention) uncertainty.

[As-Sawi: A cause of doubt or a stimulus to it so that it becomes doubt itself.]

(unless their hearts are cut to shreds) broken up and they die.

112 Allah has bought from the muminun
their selves and their wealth
in return for the Garden.
They fight in the Way of Allah
and they kill and are killed.
It is a promise binding on Him
in the Torah, the Injil and the QurÕan
and who is truer to his contract than Allah?
Rejoice then in the bargain you have made.
That is the great victory.

Ibn Juzayy:

(Allah has bought from the muminun their selves and their wealth) It is said that it was sent down about the Homage of 'Aqaba, but its judgement is general to every believer doing *jihad* in the way of Allah until the Day of Rising. One of them said, "How generous Allah is! He created our souls and provided us with our property and then gave them to us. Then He buys them from us for this high price. It is indeed a profitable transaction!"

(They fight in the Way of Allah) A sentence in the position of the adverb to clarify the purchase.

(Rejoice then in the bargain you have made) One of them said, "How excellent a sale! The buyer in it is the Lord Most High, the price is the Garden of Refuge, and the middle-man is Muhammad the Chosen!"

Jalalayn:

(Allah has bought from the believers their selves and their wealth) for their expending in His obedience, as in *jihad*.

[Ibn Kathir: Allah reports that in recompense for their selves and their wealth which are spent in His way, Allah gives the believers the Garden. This is part of His bounty and generosity. Al-Hasan al-Basri and Qatada said, "They give allegiance to Allah and their price is dear." Shimr ibn 'Atiyya said, "There is no Muslim but that Allah, the Mighty and Exalted, has placed a homage on his neck. He

either is in it or he dies owing it." 'Abdullah ibn Rawaha said to the Messenger of Allah on the Night of 'Aqaba, "Make whatever stipulations you wish for your Lord and yourself." He said, "I stipulate for my Lord that you worship Him and do not associate anything with Him, and I stipulate your myself that you protect me as you protect yourselves and your property." They said, "And what do we have if we do that?" He replied, "The Garden." They said, "A good bargain!"]

(They fight ...they kill and are killed) A new sentence clarifying the sale. In the recitation the basis precedes the object, i.e. some of them they kill and the rest they fight.

[Ibn Kathir: i.e. they are equal, whether they kill or are killed The Garden is mandatory for both.]

(A promise binding on Him) two verbal nouns which are accusative by the effect of an elided verb.

[As-Sawi: It implies: He promised a promise or something binding.]

(who is truer to his contract than Allah?) i.e. no one is truer in his contract than Him. *(Rejoice)* in it and the verb moves from the third person to the second person, moving from a narrative to directly addressing the person reading or listening to the Qur'an. *(That)* bargain. *(the Great Victory)* the end of the goal.

113 Those who make tawba,

those who worship,

those who praise,

those who fast,

those who bow,

those who prostrate,

those who command the right,

those who forbid the wrong,

those who preserve the limits of Allah:

give good news to the muminun.

Ibn Juzayy:

(those who make tawba) this and what follows are the qualities of the believers from whom Allah buys their selves and wealth. It implies: they are the repentant. *(as-sâ'ihun)* It is said that it means fasting, and it is said that it means travelling in the land, i.e. going about.

Jalalayn:

(those who make tawba) Nominative based on praise by the implied *mubtada'*. They turn away from *shirk* and hypocrisy. *(those who worship)* who are sincere in the worship of Allah. *(those who praise)* Allah in every situation. *(as-sâ'ihun)* those who fast. *(those who bow and prostrate)* i.e. those who pray. *(preserve the limits of Allah)* by acting according to them. *(Give good news to the believers)* that they will enter the Garden.

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as-Suyuti:

(those who make tawba) The *ayat* states that the branches of belief include repentance, worship, praise of Allah in every situation, and fasting, and *siyaha* means to continue fasting as Ibn Abi Hatim transmitted from Ibn Mas'ud and most commentators. It is transmitted from Abu Fatima that it means praying at night and fasting in the day. From Ibn Zayd is that it is travelling in quest of knowledge. The branches also include prayer, commanding the right and forbidding the wron.g Preserving the limits of Allah is by following His commands and avoiding His prohibitions.

114 It is not right for the Prophet and those who have iman

to ask forgiveness for the mushrikun –

even if they are close relatives –

after it has become clear to them

that they are the Companions of the Blazing Fire.

Ibn Juzayy:

(It is not right for the Prophet and those who believe to ask forgiveness for the mushrikun) This was revealed about Abu Talib, the uncle of the Prophet. When he refused to say, "There is no god but Allah" when he was dying, the Messenger of Allah, may Allah bless him and grant him peace, said to him, "I will ask forgiveness for you as long as I am not forbidden to." He asked forgiveness for him until this *ayat* was sent down. It was said that the Muslims wanted to ask forgiveness for their idolworshipping fathers and then the *ayat* was sent down.

Jalalayn:

It was revealed about the Prophet asking forgiveness for his uncle, Abu Talib and some of the Companions asking forgiveness for their idolworshipping fathers.

[As-Sawi: It is not permitted to ask forgiveness for them if they die in rejection. If they are still alive,

it is permitted to ask forigveness for them with the aim of their being guided to Islam, but it is not permitted to ask that their wrong actions be forgiven if they remain rejectors.]

[Ibn Kathir: 'Abdullah ibn Mas'ud said, "The Messenger of Allah, may Allah bless him and grant him peace, went out to the graves and we followed him. He sat by one of the graves and spoke quietly to it for a long time and then he wept, and we wept because he was weeping. Then 'Umar ibn al-Khattab went to him and he called him and then called us. 'Umar asked, 'What made you weep?Õ'He said, 'The grave at which I sat was that of Amina [his mother]. I asked my Lord for permission to visit her and He gave me permission. I asked my Lord. for permission to make supplication for her, and He did not give me permission.'"]

(the Blazing Fire) The Fire because they died in rejection.

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as-Suyuti:

(It is not right for the Prophet ..) This contains the prohibition against making supplication for the forgiveness of the kafirun, whether alive or dead. The one who says that it can be made for the living, uses as evidence, "after it has become clear to them that they are the Companions of the Blaze."

115 Ibrahim would not have asked forgiveness for his father

but for a promise he made to him,

and when it became clear to him

that he was an enemy of Allah,

he renounced him.

Ibrahim was tender-hearted and forbearing.

Ibn Juzayy:

(Ibrahim would not have asked forgiveness for father but for a promise) It means: you have no argument, believers, in the fact that Ibrahim asked forgiveness for his father. That was only on account of a previous promise he made when he said, "I will ask my Lord to forgive you." (19:47)

(When it became clear to him that he was an enemy of Allah, he renounced him) It is said that that was clear to him when his father died a rejector. It is said that it was because he was forbidden to ask forgiveness for him.

(tender-hearted (awwah)) It is said that it means he makes much supplication, or has certainty, or is a faqih, or has a lot of *dhikruÕllah*, or sighs a lot out of fear of Allah.

Jalalayn:

(except for a promise which he made to him) When he said, "I will ask forgiveness for you from my Lord," (19:47) i.e. hoping that he would become Muslim.

[Ibn Kathir: Ath-Thawri reported from Ibn 'Abbas that a Jewish man who had a Muslim son died and his son did not go out with him in the funeral. That was mentioned to Ibn 'Abbas and said he said, "It was proper for him to walk with him, conceal him and pray for righteousness for him as long as he was alive. When he died, he entrusted him to his own business." Then he recited this *ayat*.]

(When it became clear to him that he was an enemy of Allah) by his dying in rejection. *(he renounced him)* he stopped asking for forgiveness for him. *(tender-hearted (awwah))* with a lot of supplication and entreaty.

[Ibn Kathir: Ibn Mas'ud said that *awwah* means making a lot of supplication. Jarir said that a man said, "Messenger of Allah, what is *awwah*?" He replied, "Humbly entreating." Ath-Thawri said that Ibn Mas'ud was asked about *awwah* and said that it is the one who is merciful to the slaves of Allah. Ibn 'Abbas said that it means 'someone who is certain' in the Abyssinian language. Sa'id ibn Jubayr said that *awwah* means someone who glorifies Allah. Abu'd-Darda' said, "No one perseveres in the glorification of the *Duha* prayer except the *awwah*." Mujahid said, "*Awwah* is the one who preserves, the man who commits a wrong action in secret and then repents from it in secret." Ibn Abi Hatim mentioned all of that. Ibn Jarir said that it is a man who does a lot of invocation and glorification of Allah.]

(forbearing) patient in case of injury.

as-Suyuti:

(Ibrahim was tender-hearted, forbearing) This contains praise for forbearance and accommodation when someone is humble and makes earnest supplication, or merciful, or certain, or understanding, or repenting, or regretful, or someone who remembers his faults and asks forgiveness, or is a glorifier. Ibn Abi Hatim transmitted that.

116 Allah would never misguide a people after guiding them

until He had made it clear to them how to have taqwa.

Allah has knowledge of all things.

Ibn Juzayy:

(Allah would never misguide a people) This *ayat* was sent down about some Muslims who asked forgiveness for the idolaters without permission and then they feared for themselves on that account and so the *ayat* was sent down to console them, i.e. Allah would not take you to task for that before it was clear to you that it was forbidden.

Jalalayn:

(Allah would never misguide a people)

[As-Sawi: The reason it was sent down was that some of the Companions used to ask for forgiveness for their ancestors who were rejectors and who died before the *ayat* of prohibition was sent down. Some of the Companions thought that Allah would punish them and so Allah made it clear that He would not punish anyone for a wrong action except after its judgement had been made clear.]

(after He guiding them) to Islam. *(until He had made it clear to them how to be Godfearing)* in action. If they do not fear Him, then they merit misguidance. *(Allah has knowledge of all things)* about who deserves misguidance and guidance.

117 Allah is He to whom the kingdom

of the heavens and earth belongs.

He gives life and causes to die.

You have no protector or helper besides Allah.

Jalalayn:

(to Him whom the kingdom of the heavens and the earth belongs)

[As-Sawi: i.e. entrust your affairs to Him because He brings everything into existence.]

(you have) O people! *(besides Allah)* except Him *(no protector)* to protect you from Him. *(no helper)* to defend you from His harm.

118 Allah has turned towards the Prophet,

and the Muhajirun and the Ansar,

those who followed him at the 'time of difficulty',

after the hearts of a group of them had almost deviated.

Then He turned towards them –

He is All-Gentle, Most Merciful to them –

Ibn Juzayy:

(the time of difficulty) i.e. in the effort of the expedition to Tabuk. Here the "time" means time and moment, even if though that extended over a period. Difficulty *('usra)** is hardship and constriction. (after the hearts of a group of them almost deviated) i.e. swerved from firmness in belief or from

setting out on that raid when they saw the hardship and constriction involved.

(Then He turned towards them) i.e. this group, and made them turn back from what they almost fell into it.

[*The Tabuk expedition was also called the Expedition of 'Usra.]

Jalalayn:

(Allah turned) i.e. His turning is constant. (the timr of difficulty) its moment which is their state in the expedition to Tabuk.Two men shared a date and ten were following one camel, and it was so hard so that they drank the dregs of the camels' stomach. *(almost deviated)* two readings. Warsh has *tazighu*, meaning "the hearts almost deviated," and Hafs *yazighu*, meaning "the group almost deviated." *(hearts of a group of them)* swerved from following him to prefer staying behind because of the hardship entailed by it. *(turned towards them)* by constancy.

119 and also towards the three who were left behind,

so that when the earth became narrow for them,

for all its great breadth,

and their own selves became constricted for them

and they realised that there was no refuge from Allah

except in Him,

He turned to them so that they might turn to Him.

Allah is the Ever-Returning, the Most Merciful.

Ibn Juzayy:

(towards the three who were left behind) They were Ka'b ibn Malik, Hilal ibn Umayya and Murara ibn ar-Rabi' who stayed behind the Tabuk expedition without excuse and without hypocrisy nor intention to stay behind. When the Messenger of Allah, may Allah bless him and grant him peace, returned, he reproved them and commanded that no one should speak to them and he commanded them to stay apart from their wives. They remained like that for a period until Allah revealed their repentance. The *hadith* about this incident is related in al-Bukhari, Muslim and in the *Sira.* Here the meaning of "left behind" is from the expedition. Ka'b ibn Malik said that it means they kept back from accepting harm, not their staying behind the expedition. That is strengthened since it becoming narrow for them was the end of (*takhaluf*) staying behind/keeping back.

(the earth became narrow for them) It designates those who were afflicted with sorrow and fear of

Allah.

(He turned towards them so that they might turn) i.e. returned to them so that they would be upright in repentance.

Jalalayn:

(towards the three who were left behind) from repentance in the context. *(for all its great breadth)* i.e. in spite of its expanse they could find find any place where they felt secure. *(their own selves became constricted for them)* their hearts because of sorrow and alienation by the delay of their repentance and so they had neither happiness nor intimacy. *(they realised)* they were secure. *(there was no refuge from Allah except in Him)*

[As-Sawi: i.e. from His anger except by humble entreaty with Him.]

120 You who have iman! have taqwa of Allah

and be with the sadiqun.

Ibn Juzayy:

(be with the truthful (sadiqun)) It is possible that he means verbal truthfulness since these three men spoke the truth and did not offer a false excuse. Allah granted them the benefit of that. It is possible that He means truthfulness in general, which is truthfulness in words, actions, aims and intentions. By the truthful, the Muhajirun are meant by His words in *Surat al-Hashr, "It is for the poor of the Muhajirun who were driven from their homes and wealth desiring the favour and the pleasure of Allah and supporting Allah and His Messenger. Such people are the truly sincere (sadiqun)."* (59:8) Abu Bakr as-Siddiq used it as an argument against the Ansar the Day of the Saqifa.* He said, "We are the truthful and Allah commands you to be with us, i.e. follow us."

[*Saqifa: the courtyard of the Banu Sa'ida where the Ansar met after the death of the Prophet, may Allah bless him and grant him peace, to decide on his successor.]

Jalalayn:

(Have taqwa of Allah) by abandoning acts or rebellion. *(be with the truthful)* in belief, and in contracts you must adhere to truthfulness.

[Ibn Kathir: i.e. be truthful and cling to truthfulness and be one of its people and you will be saved from destruction and He will appoint for you as way out of your affairs.]

as-Suyuti:

(be with the truthful) It contains the command to be truthful in everything and in every situation. It is used as evidence by the one who says that it is not permitted to lie in any situation either overtly or indirectly. Ibn Abi Hatim transmitted that from Ibn Mas'ud. He said that the lie is not proper either in seriousness or in jest, and he recited this *ayat*. He said, "You will not find any allowance for lying." It is transmitted that al-Hasan said, "If you want to be with the truthful, then must have asceticism in this world." It is transmitted that Qatada said about this *ayat*, "Truthfulness is in the intention and truthfulness in the action and truthfulness in night and day and truthfulness in the secret and in public."

121 It was not for people of Madina,

and the desert arabs around them,

to remain behind the Messenger of Allah

nor to prefer themselves to him.

That is because no thirst or weariness or hunger

will afflict them in the Way of Allah,

nor will they take a single step to infuriate the kafirun,

nor secure any gain from the enemy,

without a right action being written down for them because of it.

Allah does not let the wage of the good-doers go to waste.

Ibn Juzayy:

(The people of Madina...) This is criticism of those of the people of Yathrib and nearby Bedouin tribes who stayed behind from the Tabuk expedition. *(and prefer themselves to him)* i.e. they should not refrain from plunging into the hardships which the Prophet, may Allah bless him and grant him peace, bore.

(That is because) The reason of why they must not stay behind. *(nor do they take a single step)* i.e. with their feet or their animals. *(nor secure any gain from the enemy*) General to what befalls the unbelievers.

Jalalayn:

(to remain behind the Messenger of Allah) They should not refrain from going on raids. *(prefer themselves to him)* protecting themselves from the hardships he is content to endure. It is a prohibition phrased in the form of a report. *(that)* i.e. the prohibition against staying behind. *(any gain)* killing or booty. *(without a right action being written down for them because of it)* so that they will be repaid for it.

as-Suyuti:

(the people of Madina ...) This is used as evidence by those who say that jihad was a *fard 'ayn* (an obligation for any individual) in his time, may Allah bless him and grant him peace. *(they do not take a single step)*

122 Nor will they give away any amount,

whether large or small,

nor will they cross any valley,

without it being written down for them

so that Allah can recompense them

for the best of what they did.

Jalalayn:

(they do not give away) in it *(small)* even a date. *(cross any valley)* by travel .

123 It is not necessary for the muminun to go out all together.

If a party from each group of them were to go out

so they could increase their knowledge of the deen

they would be able to notify their people

when they returned to them

so that hopefully they would take warning!

Ibn Juzayy:

(It is not necessary for the muminun to go out all together) Ibn 'Abbas said, "This *ayat* is about going out on raids and expeditions: it is not necessary for all the Muslims to go on raids. That is necessary when the Messenger of Allah, may Allah bless him and grant him peace, goes out. That is why they were criticised in the previous *ayat* for staying behind him. The first *ayat* was about going out with him. This is about the expeditions which he sent out." It is said that it abrogates all that came of the command to go out all together. It is an indication that jihad is a *fard kifaya*, not a *fard 'ayn*. It is said that it is about the quest for knowledge. It means that it is not obligatory for all to travel in search of knowledge, rather on some of them because it is a *fard kifaya.*

(If a party from each group of them were to go out) Particular to a group of some believers to go on

jihad or to seek knowledge.

(increase their knowledge of the deen) If we say that the *ayat* is about going out to seek knowledge, the pronoun in "they increase" refers to a group which travelled. The same is true for the pronoun in "they notify" and "they return", i.e. so that a people will know when they return from the journey. If we said that the *ayat* is about the expeditions, the pronoun refers to the group who remained in Madina and did not go out with the expeditions. The pronoun in "they return" then belongs to the group who went out with the expeditions.

(hopefully they would take warning) The pronoun refers to the people.

Jalalayn:

(It is not necessary) they were rebuked for staying behind and then the Prophet sent an expedition and they all went out and so this *ayat* was revealed.

[As-Sawi: i.e. it is not proper nor permitted for them all to go out. Rather they must divide themselves in two groups - one stays with the Messenger of Allah to learn the revelation and the other goes out to jihad.]

(group) tribe *(party of them go out)* one party should go out while the rest remain *(to increase their knowledge)* i.e. those who remain. *(to notify their people when they returned to them)* from the expedition by teaching them what they had learned of the judgements.

[As-Sawi: Joined to "to increase their knowledge". It contains an indication that the one who seeks knowledge must have a good intention in himself that he is seeking knowledge in order to teach someone else and to admonish him rather than pride over other people and to prattle off words to impress people.]

(hopefully they would take warning!) of Allah's retribution by obeying His command and prohibitions. Ibn 'Abbas said that this is particular to the expeditions sent out by the Prophet, may Allah bless him and grant him peace, and the prohibition which is before it is about staying behind one in which the Prophet went out.

as-Suyuti:

(It is not necessary for the muminun to go out all together) This *ayat* contains the fact that *jihad* is *fard kifaya* and that learning the deen and teaching the ignorant is also like that. It mentions travelling in quest of knowledge. It is used as evidence by some people to accept the report of one person because the "troop" is a group travelling. *Mujahid* said that it is applied to one person, and this contains is the permission of *taqlid* (imitation) in *fiqh* for the common person.

124 You who have iman! fight those of the kuffar who are near to you and let them find you implacable.

Know that Allah is with those who have taqwa.

Ibn Juzayy:

(fight those of the kuffar who are near you) A command to fight the nearest and then the next beyond them and so on. It is said that it indicates fighting the Byzantines in Syria because they were the nearest unbelievers to the land of the Arabs. The land of the Arabs had been become Muslim and Iraq was distant at that time.

Jalalayn:

(those of the kuffar who are near you) i.e. the nearer and then the next nearer of them.

[As-Sawi: This *ayat* does not abrogate the *ayat*, *"fight the mushrikun totally"*. (9:36) This *ayat* rather is instruction in the proper manner of conducting of war which is to begin by fighting those nearer and then the next nearer until they reach the furthest. This strengthens their fighting all together because it is inconceivable that they fight in one go.]

(and let them find you implacable) harsh, i.e. harsh against them.

[As-Sawi: possessing steadfastness and endurance.]

[Ibn Kathir: let the unbelievers experience harshness from you when you fight them. The perfect believer is the one who is gentle to his brother believer, and harsh to his enemy, the unbeliever. The Allah said, "I laugh and fight," i.e. laugh with the friend and fight the enemy.]

(Allah is with those who have taqwa), giving them assistance and help.

[Ibn Kathir: i.e. fight the unbelievers, and trust in Allah and know that Allah is with you when you fear Him and obey Him. That is how things were in the three generations who were the best of this community in their uprightness and obeying Allah. They continued to defeat their enemies and their conquests were numerous. Then there were seditions, erroneous opinions and disagreements between the rulers which gave the enemies a way into the land. Then the enemies continued until they had occupied most of the lands of Islam. The business belongs to Allah before and after.]

as-Suyuti:

(fight those of the kuffar who are near you) The obligation to begin fighting those who are nearest to the land of the fighters.

125 Each time a sura is sent down

there are some among them who say,

'Which of you has this increased in iman?'

As for those who have iman,

it increases them in iman

and they rejoice at it.

Ibn Juzayy:

(each time a sura is sent down, there are some among them who say: 'Which of you has this increased in iman?') i.e. Some of the hypocrites said to one another, "Which of you has been increased in belief by this?" in a manner meant to belittle of the Qur'an. It is as if they were saying, "What wonder is there in this and what proof is there in this?"

(As for those who have iman, it increases them in iman) That is when the proofs and indications were refreshed for them when every *sura* was revealed.

Jalalayn:

(a sura) of the Qurصan. *(among them)* i.e. among the hypocrites. *(those who say)* to this Companions in mockery. *(Which of you has this increased in belief?)* in affirmation.

[Ibn Kathir: This was used as a proof by most of the Salaf and later scholars that faith can increase and decrease.]

126 But as for those with sickness in their hearts,

it adds defilement to their defilement,

and they die kuffar.

Ibn Juzayy:

(As for those with sickness in their hearts, it adds defilement to their defilement) Sickness designates doubt and hypocrisy. The meaning is that it increases them with uncleanness on top of their uncleanness or increases them in disbelief and hypocrisy on top of their disbelief and hypocrisy.

Jalalayn:

(sickness) weak belief. *(it adds defilement to their defilement)* disbelief to their disbelief because they reject it.

[Ibn Kathir: i.e. it increases them with doubt on top of doubt and scepticism on top of scepticism.

This is part of their wretchedness since when the hearts are not guided, it is a reason for their misguidance and destruction.]

127 Do they not see that they are tried
once or twice in every year?
But still they do not turn back.
They do not pay heed.

Ibn Juzayy:

(they are tried every year) It is said that this means they are tested with illnesses and hunger, and it is said with the command to do *jihad*. Ibn 'Atiyya preferred that the meaning be that they are disgraced when their secrets are uncovered.

Jalalayn:

(tried) tested *(once or twice in every year)* with drought and illnesses. *(they do not turn back)* from their hypocrisy *(they do not pay heed)* are not admonished.

[Ibn Kathir: They do not repent from their past wrong actions nor do they remember their future states. Mujahid said that the testing is with drought and famine. Qatada said that it is by going out on expeditions once or twice.]

128 Each time a sura is sent down,
they look at one another,
implying, 'Can anyone see you?'
Then they turn away.
Allah has turned their hearts away
because they are people who do not understand.

Ibn Juzayy:

(they look at one another) i.e. they wink at one another to belittle the Qur'an, and then they say to one another, "Can anyone see you?" as if it were a reason for their fear that that would be reported from them. It is said that it means they looked at one another in wonder at what was sent down in the Qur'an revealing their secrets and then they said to one another, "Can anyone see you?" i.e. does anyone see your states and transmit it from you or is it known without transmission? This is also by way of wonder.

(they turn away) It is possible that physical turning away with bodies is meant, or the hearts turning away from guidance.

(Allah has turned their hearts away) This is either an invocation against them or simple information.

(because they are a people who do not understand) Giving the reason why the hearts turn away.

Jalalayn:

(each time a sura is sent down) in which they are reminded and which the Prophet, may Allah bless him and grant him peace, recited.

[Ibn Kathir: Describing the state of the hypocrites when a *sura* is sent down on the Messenger of Allah.]

(they look at one another) desiring to flee.

[As-Sawi: out of fear of disgrace which they would experience.]

(Can anyone see you?) when you stand up. If no one can see you, then get up. Otherwise remain where you are. *(then they turn away)* to their disbeleif and rejection. *(Allah has turned their hearts away)* from guidance. *(they are a people who do not understand)* the truth because they do not reflect.

as-Suyuti:

(then they turn away. Allah has turned their hearts away) Ibn 'Abbas inferred from this *ayat* that it is disliked to say, "I have finished (lit. turned from) the prayer." Ibn Abi Hatim transmitted that.

129 A Messenger has come to you from among yourselves.

Your suffering is distressing to him;

he is deeply concerned for you;

he is gentle and merciful to the muminun.

But if they turn away, say,

'Allah is enough for me.

There is no god but Him.

I have put my trust in Him.

He is the Lord of the Mighty Throne.'

Ibn Juzayy:

(A Messenger has come to you from among yourselves) i.e. the Prophet. Addressed to the Arabs or to Quraysh in particular, i.e. from their tribe since they know his lineage, truthfulness and trustworthiness, or to all mankind, i.e. one of your species. ز*anfusikum*س is also recited as *anfasikum*, from the noblest of you.

(Your suffering is distressing to him) i.e. your suffering is hard on him. *'Anat* is what harms a person in this *deen* or this world. *'Aziz* is an adjective of the Prophet. *ma 'anittum* has *'aziz* as its subject. *Ma* has the quality of a verbal noun, or *ma 'anittum* is a verbal noun and *'aziz* is the predicate which comes before. The sentence acts as an adjectival clause.

(deeply concerned for you) i.e. eager for your happiness and belief.

(gentle and merciful to the believers) Allah named him with these two of His own Names.

(If they turn away, say : 'Allah is enough for me') If they turn away from belief, then ask for the help of Allah and rely on Him. It is said that these two *ayats* were sent down in Makka.

[NOTE: In Hafs, this ayat is two *ayats* rather than one.]

Jalalayn:

(a Messenger) i.e. Muhammad, may Allah bless him and grant him peace. *('aziz)* hard.

[Ibn Kathir: i.e. that which is hard and difficult for his community distresses him. His Shari'a is all easy, liberal and perfect. It is easy for the one who travels on it.]

(your suffering) i.e. your hardship grieves him and your encountering things you dislike. *(concerned)* that you be guided.

[Ibn Kathir: i.e. he is concerned for your guidance and that the benefit of this world and the Next world reach you.]

(Lord of the Mighty Throne)

[Ibn Kathir: i.e. the Master and Creator of everything because He is the Lord of the Mighty Throne. All the creatures in the heavens and the earths and what is in them and between them are all subject to the Throne and subject to the decree of Allah Almighty. His knowledge encompasses everything and His power is effective in everything and He is the Guardian of everything. It is related that Abu'd-Darda' said, "If anyone says seven times both morning and night, 'Allah is enough for me. There is no god but Him. In Him I have put My trust. He is the Lord of the Mighty Throne', Allah will take care of what worries him."]